

Church Management

ANNUAL
DIRECTORY
ISSUE

JULY 1954

VOLUME XXX

NUMBER 10

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(One for Each Sunday of the Year 1954-1955)

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And Other Features



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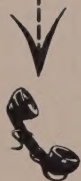


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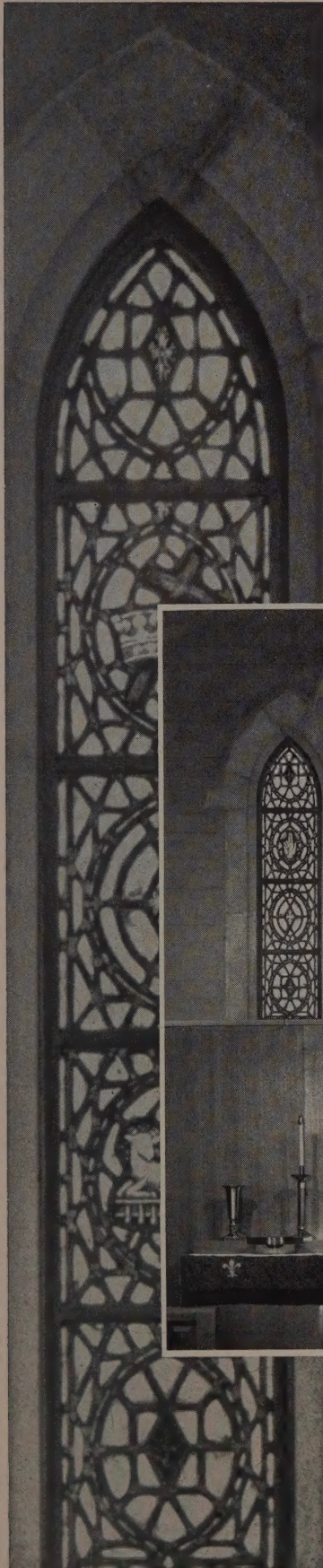
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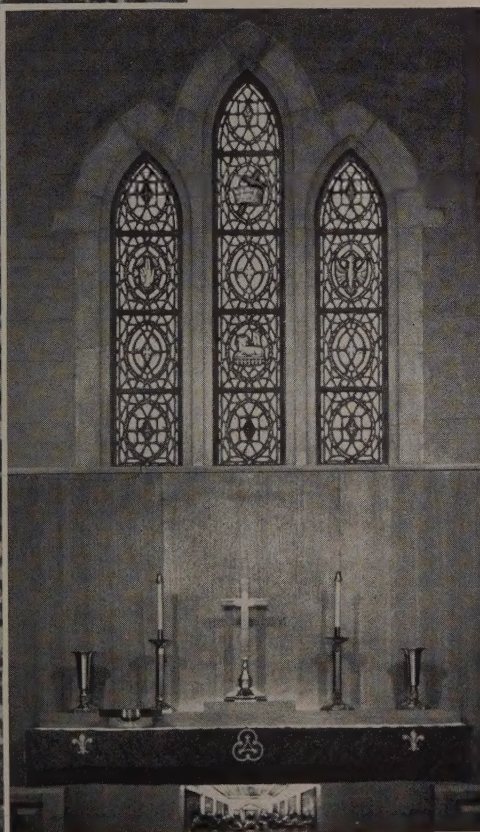
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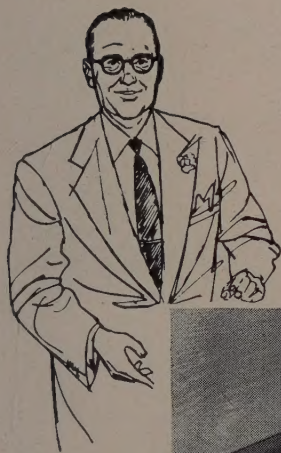
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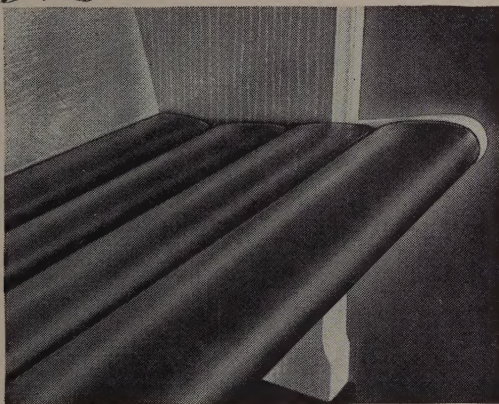
on church seating, that is?



SOLVE THE PROBLEM

*to everyone's satisfaction
with...*

*Note the
unique
construction*



ENDICOTT Cushion-Eze* CHURCH PEWS

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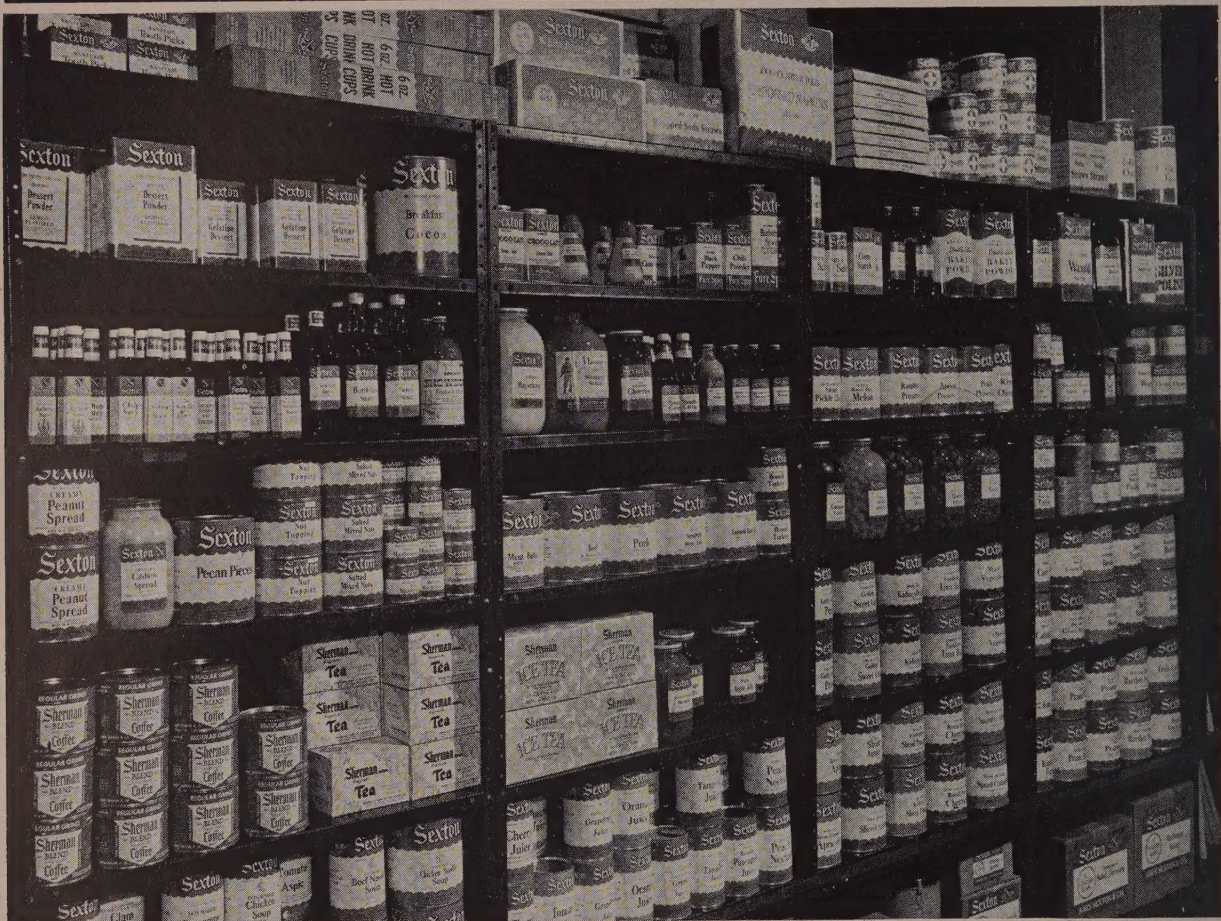


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When Church Trust Fund Objects Cease

ARTHUR L. H. STREET

THE course of litigation shows that those who set up trust funds for the benefit of religious organizations should, in doing so, contemplate the possibility that future circumstances may render it no longer practical to carry out the trustor's expressed desires. Provision for alternative disposal of the trust fund or income will tend to guard against costly litigation.

However, as shown by a decision rendered by the Surrogate's Court for Westchester County, New York, it is often possible to secure a court decree under what is known in law as the *cy pres doctrine*. Under that doctrine the nature of trust provisions may be such, in a particular case, that a court can carry out what the trustor probably would have provided had he foreseen what was to happen—sticking as nearly as possible to the declared trust object.

In the New York case, a decedent died in 1920 leaving a will which devised real estate to the First Reformed Church of North Tarrytown, on condition that it never be sold but be retained for church use and be known as the "Warnock Homestead Memorial." If the condition were rejected, the land was to be sold and proceeds distributed amongst four named charities. The condition was accepted, but 30 years or more later changing conditions—the precise nature of which does not appear—made it no longer practicable to fulfil the expressed desires of testator.

On application by the church authorities, the Surrogate's Court authorized the trustees to sell the property and use the proceeds to purchase a new manse to be known as "The Warnock Homestead Memorial," and to use any surplus as an endowment fund to be known as "Warnock Homestead Memorial," the income to be used for the purposes of the church. (In re Warnock's Will, 124 N.Y. Supp. 2d 8.)

OUR COSMIC CITADEL*

The Cosmic Atom, Collectivisor of all, Vast macroscopic Cell in which we dwell,

Our True Supreme Value, Metaphysical Shell,

Our only refuge from chaotic Hell, This transcendent Atom—Our Father, Lord and God?

I bowed my head, humbled, hushed and awed,

A "new" citizen of the Cosmic Citadel.

*Eugene Wm. Kreves
Lisle, Illinois

Church Management: July, 1954

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ALL THESE EXTRAS
AT NO EXTRA COST!**

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on your letterhead. Try it, test it, see how this Samsonite all-steel folding chair stands up. No obligation.



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It identifies a *genuine* Samsonite chair.



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Selected Short Sermons by Earl Riney

Moral shortcuts in the business world violate Christ's laws of honesty.

Of all our friends and enemies, perhaps the hardest to understand is ourselves.

If you want a better world, pray for it and then go to work; God is busy and he's expecting you to help.

God will show little mercy to those who have shown none to others.

Sometimes the most difficult feat of muscular strength is just holding our tongues.

People who have the inferiority complex are not ordinarily as happy as they might be.

A guilty conscience can lead to the kind of life in which you try to punish yourself by depriving yourself of happiness and pleasure.

The moment your desire for money lures you into a job you dislike or keeps you in a job that bores you, money can hurt you.

We must be right in our lives, and to be right in our lives, we must be right with God.

Anyone wrapped up entirely in himself will never be able to be interested in someone else.

That man is strong who puts his faith in that which he considers right.

An humble Christian must be willing to work with enthusiasm and without publicity.

A child's prayer at bedtime . . . "I will both lay me down in peace, and sleep: for thou, Lord, only maketh me dwell in safety." Psalm 4:8

When we take our minds off what life is giving us and begin to think of what we are giving life, we really begin to live and to back up our prayers with deeds.

Occasionally you find a woman who worries more when she sees a run in her stocking than when she sees a run in her character.

Turn the words of the Bible loose and let God transact the business.

The minister, the church official, the Sunday school teacher—all of these have contributions to make of a spiritual nature to the ordinary gift of the sacred trust inherent in their positions.

Church Management: July, 1954

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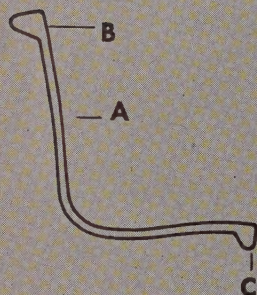
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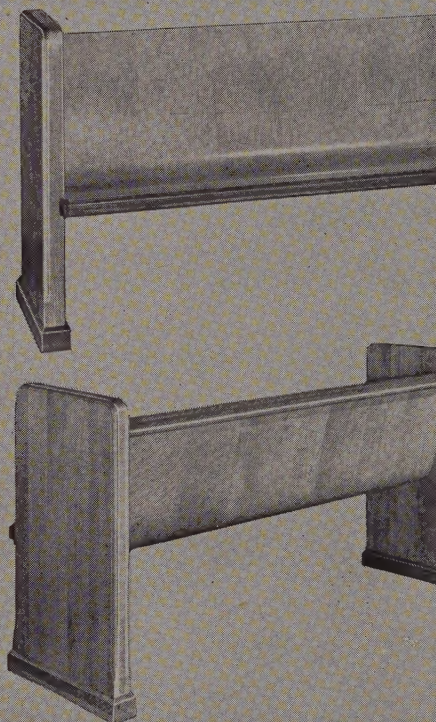
New York Sales Office: Hotel Biltmore Arcade, 55 East 43rd St., N.Y. 17, N.Y.

new church pew design and construction to reduce church seating costs

Arlington
engineered



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Here at last is a new approach to church pew design . . . that gives surprisingly low unit cost. Arlington pews are unusually comfortable. In appearance they possess graceful, dignified beauty that harmonizes with every interior design. End standard patterns are available to meet any architectural preference . . . including a new modern standard, made of satin-finish metal with wood arm rest, as shown at right. Pews are custom built to any specified size. Your inquiry for complete information is cordially invited.



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NOW for an extra dollar, per subscription, we will send a copy of the magazine to those you select. Besides the Director of Religious education, key laymen will benefit from a monthly informative analysis of church building and administration. This would include the Chairman of the Building Committee, Trustees, Elders, Deacons and Church School Superintendents.

WHAT this offer means is that *Church Management* is recognizing a trend which subscribers themselves initiated. Although primarily a professional journal for the Protestant clergy, the past few years have brought us many laymen-readers. These men and women who take their church responsibilities seriously find valuable information in these columns.

So that the financial burden will not be so great we make this unusual subscription offer. Use the form below to send names, addresses, and a dollar for each subscription to address below.

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1900 Euclid Avenue
Cleveland 15, Ohio

Please send *Church Management* to the following individual. I am enclosing \$1.00.

Name

Street

City, State

Position

Signed

Your signature must appear so that we can verify your subscription.

Church Management: July, 1954

Editorials

A Thirty Year Flash-Back

THE next issue of *Church Management* which readers will receive will be the issue for September 1954 as we publish no August number. That issue will complete thirty years of publication. Thirty years of constructive service to the Protestant churches of America. Perhaps, you will concede that the editor, and for many years the publisher, of the magazine is justified in taking the look toward the past.

I was the minister of the Walden Presbyterian Church, Buffalo, New York when Edward E. Buckow, now president of Church World Press, Inc. of Cleveland brought to me the idea for the magazine he proposed. He needed an editor; he had run across some of my efforts and asked me to come into the new organization with him. My own contribution was to shape the policy of the magazine toward the executive phases of church work and away from the traditional homiletic journal. My recollection is, however, that he brought the title *Church Management* with him.

Publishing has been and now is a hazardous business. This is especially true in the religious field where hundreds of non-profit publications compete with readership. With all of the exemptions and low postage rates conceded denominational and non-profit publications they were still asking for subsidies to meet their losses. It required either a lot of naivete or a great deal of dynamic faith to join such a proposition. I suspect that we have a little of both.

Certainly there was more faith than cash in the deal. The new corporation offered me \$100.00 per month for the selection and writing of the editorial material or, if I preferred, I could have \$500 worth of stock in the new corporation for the first three month's work. Again naivete and faith came into the picture and I took the option on the stock. So almost without effort on my part I became an American capitalist.



William H. Leach
Earlier readers will
recall this editorial
trade mark of
other years

Ed's home was in Cleveland. My church was in Buffalo. He arranged the printing details and set up the subscription and advertising offices; the editorial office was in the Walden Presbyterian church, Buffalo.

The years following the First World War were optimistic ones. Church attendance had seen a slight pick up and there were evidences of a new church building boom in the offing. Protestantism was outgrowing its swaddling clothes and seemed ready to consider the local church as an "institution" to be organized and guided. We soon realized that we had been properly directed. The only possible profitable publication which could be launched was one which dealt with the overall subject of Church Administration.

We had no advertising representatives when we started. The solicitation had to be by mail. It seems almost unbelievable as I look back at that first issue to see the amount of advertising which came into the first issue which has the date of October 1924. Let me list a few of the advertisers and the space used.

Association Press	1 page
Rotospeed Company	1 page
Westminster Press	1 page
William H. Dietz	½ page
Rudolph Wurlitzer Company	½ page
Minister's Life and Casualty Union	...1 page
Abingdon Press	½ page
George H. Doran Company	¾ page
The Macmillan Company	1 page
National Religious Press	1 column
Cokesbury Press	1 page

These were the leaders and I submit that it is a splendid showing. When I think of the effort and cost to securing advertising today I think that Ed Buckow must have had a magic touch of some kind to bring this kind of space into the first issue of *Church Management*.

What did we do editorially? That first issue had fifty-six pages. Some of the items which will interest you were:

Developing a Church Office James Elmer Russell
The Organization of a Modern Church

Paul F. Boller



Two Proposed Houston Churches

At Left: Denver Presbyterian Church; James B. Van Vleck, minister. At Right: Spring Branch Presbyterian Church; W. Lamar Hicks, minister. These churches have been designed by Harry D. Payne, Houston architect.

Drama in Church Activities Mary M. Russell
The Minister's Sense of Word Values

John R. Scotford
Does it Pay (Use of Duplicator) Charles B. Bryant
Is the Ministry a Profession or a Business

by the editor

There were sermons included. I have just reread them. They are good sermons, too. The authors included, Frank H. Cheney, Robert J. MacAlpine, L. R. Scarborough, Charles E. Jefferson and, in addition, there was a page of "Illustrative Diamonds" compiled by Paul F. Boller.

Church Management was, in this way, duly launched. In the spring of 1925 one of these unlooked-for situations arose which gave us a big lift. The George H. Doran Company, at that time, was among the leading American publisher's of religious literature. Titles by the dozens were released from 244 Madison Avenue. One day I received a telephone call from Mr. Doran. Charlie Rowe, who had headed his religious book department had suddenly died. He needed a successor—but quick. Would I come to New York, from Buffalo, to discuss the situation with him?

My life, I assume like yours, has been changed many times by events such as this. The result of the interview was that I was soon moved from Buffalo to New York where I assumed the responsibilities of book editor and, by agreement, continued as editor of the monthly publication *Church Management*.

This was a fortunate move for the writer. It gave him an introduction to the New York publishing market and an acquaintance with publishers and methods which was invaluable. The access to new books as they came from the presses increased his reading potential.

In the church field it gave him an opportunity to know how many of the great preachers and religious

leaders of that church era. William P. Merrill was at the Brick Presbyterian Church, Henry Sloane Coffin at Madison Avenue, Charles E. Jefferson at the Broadway Temple, Joseph Fort Newton at the Universalist Church, S. Parkes Cadman at Central Congregational in Brooklyn, Henry Howard at the Fifth Avenue Presbyterian and Dan Poling, off and on, at the Marble Collegiate Church.

This combination of church observation and insight into the New York publishing field has proven invaluable aids in the editing of *Church Management*.

Some day I would like to move out of the editorial pages into the more general pages of our magazine and sketch the religious changes in the United States during these thirty years. But for this particular occasion the flashback to the first days of *Church Management* would seem sufficient.

An Appreciated Confirmation

FREQUENTLY this writer has expressed in *Church Management* his conviction that the best evidence of divine leadership is the fact that despite some of the nutty things denominations and local churches do they still live and serve. This existence challenges every law of cause and effect with which we are familiar.

It was pleasant, because of our own conviction, to find in a letter recently received from a valued friend and keen observer these words:

I have returned from this trip with one deepened conviction. That is that the church in this world is the Lord's favored enterprise—if it were not so, it would collapse into a heap within twenty-four hours.

The statement is rather dampening to the ego but stimulating to our ambition for better leadership.

Review of Religion: 1953-1954

WALTON W. RANKIN*

THE Evanston theme, "Christ: the Hope of the World" was a timely one for a world living under the shadow of war in Asia and the possibility of world conflict in which the potential destructive power of the hydrogen bomb loomed as the predominant factor. The second Assembly of the World Council of Churches, was scheduled to be held on the campus of Northwestern University, Evanston, Ill., Aug. 15-31, 1954. The 161 religious bodies affiliated with the council were entitled to send 600 official delegates; 175 from the United States. The same bodies were to send 600 accredited visitors. There were to be 120 youth consultants, 150 consultants, fraternal delegates and related religious organizations, and official observers from churches not members of the council. For general visitors there were accommodations for 1,600 persons at day plenary sessions, and for 4,600 at evening public meetings. At least 400 reporters were to be accredited. According to Dr. W. A. Visser 't Hooft, of Geneva, General Secretary of the council, the Evanston meeting would be the most reported meeting since the beginning of the ecumenical movement.

Sub-titles Listed

Subthemes listed for the assembly were: I Faith and Order: "Our oneness in Christ and our disunity as churches;" II Evangelism: "The mission of the church to those outside her life;" III Social Problems: "The responsible society in a world perspective;" IV International affairs: "Christians in the struggle for world community;" V Intergroup relations: "The church amid racial and ethnic tensions;" and VI The Laity: "The Christian in his vocation."

Dr. Visser 't Hooft, in a sermon preached before President Eisenhower and the congregation at National Presbyterian Church, Washington, on Sunday, Nov. 22, 1953, stated that the Christian hope visioned by the World Council leadership, consisted of this:

"Very simply that God will not forsake but continue and accomplish his work of salvation.

"The great goal to which this work of God moves is described in two ways. We hear of the Kingdom of God. And we hear of the coming of Christ in glory. But these two mean one and the same thing. For Jesus Christ is not only the prophet who announces the Kingdom. In him the kingdom is embodied. In him it is present. And so the coming of the Kingdom in its fullness is the manifestation of the Kingdom of Christ."

Prophets were not wanting who proclaimed that the Evanston meeting would be the most momentous gathering of Protestants since Martin Luther, and the most fraught with dramatic possibilities. Certainly the religious world both in this country and abroad was profoundly interested in the meeting, and its sessions were bound to have extensive repercussions not only in the religious but in the secular spheres.

Preceding the World Council Second Assembly two other large meetings were scheduled, that of the World Presbyterian Alliance (Alliance of Reformed Churches Throughout the World Holding the Presbyterian System) on the campus of Princeton Theological Seminary, July 27-Aug. 5, and of the Anglican Congress, to be attended by clergy and bishops from many countries, at Minneapolis, August 4-13.

Alongside these developments in Protestant circles, were developments of large proportions in Roman Catholic circles. On Sept. 8, 1953, Pope Pius XII proclaimed 1954 a Marian Year in honor of the 100th anniversary of the Dogma of the Immaculate Conception, and on May 29, 1954, in a majestic ceremony on St. Peter's Square, Vatican City, the Pope canonized Pius X, who had died only 40 years previously, as a saint.

Prayer to the Virgin

The Pope's encyclical on the Marian Year called the faithful to a crusade of prayer and penance for peace, the end of class hatreds, and liberation of the "Church of Silence" in Iron Curtain countries. Special indulgences were decreed for the faithful during the year,

which was to run from Dec. 8, 1953 to Dec. 8, 1954. In connection with the observance, Pope Pius XII composed and recited a luscious prayer. Following are excerpts:

"Enraptured by the splendor of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, O immaculate mother of Jesus and our mother Mary, confident of finding in your most loving heart appeasement of our ardent desires and a safe harbor from the tempests which beset us on every side.

"Though degraded by our faults and overwhelmed by infinite misery, we admire and praise the peerless richness of the sublime gifts with which God has filled you above every other mere creature from the first moment of your conception until the day whereon, after your assumption into heaven, he crowned you queen of the universe.

"O crystal fountain of faith, bathe our minds with the eternal truths!

"O crystal lily of all holiness, captivate our hearts with your heavenly perfume!

"Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness.

"In your name, resounding harmoniously in heaven, may they recognize that they are brothers and that nations are members of one family, whereupon there may shine forth the sun of universal and sincere peace.

"Receive, O sweet mother, our humble supplication and, above all, obtain for us that one day, happy with you, we may repeat before your throne the hymn that today is sung on earth around your altars.

"You are all beautiful, O Mary! You are the glory, you are the joy, you are the honor of the people. Amen."

In the light of such rhapsodies, it did not come as a surprise that, early in March 1954, the Very Rev. John A. Flynn, C. M. president of St. John's

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Total Church Giving I:

Total Contribution from Living Donors

Religious Body	Benevolences			Total	Congregational Expenses	Total Contributions	Foreign Missions	Membership
	Budget	Denominational Total	Other					
1. Adventists: Seventh Day	\$ 34,902,639	\$ 36,666,464	\$ 13,721	\$ 36,680,185	\$ 7,696,484	\$ 44,376,669	\$ 8,588,141	268,533
2. Baptist: *American Convention	7,095,808	7,670,454	2,024,049	9,694,503	48,042,425	57,736,928	1,855,030	1,564,210
3. *National Convention U.S.A., Inc.							214,443	4,526,478
4. Seventh Day General Conference	49,700	49,700		49,700	211,718	261,418	11,002	6,237
5. Southern Convention	36,480,240	45,822,830		45,822,830	202,181,489	248,004,319	7,785,699	7,000,000
6. Brethren: Progressive (National Fellowship)		411,197		411,197	961,921	1,373,118		18,988
7. *Church of the Brethren	1,114,742	1,638,173	354,982	2,193,155	4,898,499	7,091,624	320,214	168,258
8. *Missionary Board of the Brethren	114,736	114,736	16,577	131,313	507,656	638,969	51,023	18,410
9. Brethren in Christ	193,197	250,030	30,571	289,601	482,484	773,085		6,419
10. *Church of the Nazarene	1,859,166	4,350,131	760,305	5,110,436	24,409,278	29,519,714	1,693,300	250,223
11. Churches of God in N. A. (General Eldership)	86,032	86,032		86,032	1,106,293	1,192,325	11,345	33,500
12. *Congregational Christian	4,274,038	6,561,443	6,561,443	48,611,374	55,172,817	1,289,722	1,269,466	12
13. *Disciples of Christ	6,959,293	7,909,293	1,060,398	8,969,691	51,746,392	60,716,073	1,982,852	1,824,062
14. Eastern American Catholic (Syro-Antiochian)	18,476	18,476	320	18,796	13,587	32,393	2,500	3,242
15. Ukrainian Orthodox Church of America	4,000	5,000	7,000	12,000	17,000	29,000	36,816	15
16. *Evangelical and Reformed	2,671,709	4,262,636	464,476	4,827,112	26,198,021	31,025,133	930,234	752,144
17. *Evangelical Congregational					1,320,251	1,747,897	85,363	28,029
18. *Evangelical United Brethren	2,468,300	5,608,615	370,675	5,979,290	27,534,958	33,514,248		720,320
19. *Friends: Ohio Yearly Meeting (Damasus)	236,943	236,943		236,943	296,969	533,912	74,658	6,042
20. International Foursquare Gospel	573,464	573,464		573,464	3,380,485	3,953,949	372,400	78,533
21. Lutherans: *American	3,262,053	3,696,423	1,159,201	4,855,624	22,707,168	27,562,792	362,249	541,251
22. *Augustana Evangelical	1,436,509	2,945,805	593,235	3,537,040	16,161,758	19,698,798	565,495	339,437
23. Evangelical	2,366,014	4,649,038	2,568,861	7,217,899	23,268,332	30,486,231	650,832	617,545
24. Finnish Evangelical (Suomi Synod)	97,364	97,364	1,040	98,404	560,302	658,706	16,407	22,589
25. Missouri Synod	4,652,306	23,883,173		23,883,173	57,989,964	81,873,137	1,635,308	1,230,512
26. Norwegian	66,689	67,633		67,633	286,236	353,869		7,244
27. *United	7,444,459	12,806,067		12,806,067	50,207,324	63,013,391	1,399,078	1,448,427
28. United Evangelical	256,074	324,946	41,481	366,377	1,552,982	1,919,359	55,812	33,700
29. Wisconsin and Other States	1,427,429	1,486,268	184,371	1,670,639	7,387,718	9,057,812		218,520
30. Mennonite: Conference of Evangelical	120,338	120,338	5,388	125,726	74,949	200,675	56,992	2,062
31. General Conference	788,143	980,771	207,145	1,187,916	2,534,887	3,722,803	201,987	35,828
32. Mennonite Church				1,950,077	1,480,194	3,430,271		66,947
33. Methodist: Free	1,024,900	2,213,909	12,254	2,226,163	5,818,431	8,044,594	527,380	41,298
34. *Methodist Church	23,056,337	42,318,470		42,318,470	247,472,725	289,791,195	10,766,506	9,180,428
35. Wesleyan	368,665	594,535	380,296	979,831	4,360,759	5,340,590	209,058	74,746
36. Moravian: Evangelical Unity Czech-Moravian Brethren	1,190	2,762		2,762	27,157	29,919	400	3,348
37. Moravian Church (Northern Province)	146,996	264,852	9,753	274,605	914,770	1,189,375	89,276	22,713
38. Pentecostal Fire-Baptized Holiness	71,000	71,000		71,000		71,000		1,730
39. Presbyterian: Associate Reformed (General Synod)	170,693	425,587	26,344	451,931	808,342	1,260,273	61,450	26,579
40. Cumberland	130,370	172,186		172,186	2,456,526	2,628,712	107,540	75,000
41. Orthodox	126,517	126,517		126,517	510,947	637,464	48,913	5,930
42. *U. S. A.	10,988,356	10,988,356	961,255	11,949,611	39,233,455	51,183,236	2,153,508	745,746
43. *United	14,852,448	20,999,305	20,999,305	105,456,170	126,455,475	153,911,645	5,055,812	2,526,172
44. *Protestant Episcopal	1,882,474	2,654,344	241,886	2,896,230	9,408,852	12,305,082	817,531	222,201
45. *Reformed in America	14,043,640	15,166,092		15,166,092	58,227,037	73,393,129	2,498,485	1,690,000
46. *United Brethren in Christ	2,035,148	2,035,148	574,320	2,609,468	9,790,531	12,399,999	741,098	194,475
47. Total U. S., 1953	227,286	227,286		227,286	1,227,473	1,454,759	114,700	18,955
48. Total U. S., 1952	\$190,138,981	\$271,651,792	\$12,273,854	\$283,903,369	\$1,114,810,848	\$1,401,114,217	\$53,383,703	37,933,423
49. Total U. S., 1951	172,823,939	236,483,314	12,580,118	249,491,078	1,036,832,082	1,286,323,160	50,172,726	37,486,618
50. Baptist: *Convention of Ontario and Quebec	\$ 312,739	679,014	12,093	691,107	\$ 1,989,173	\$ 2,680,280	\$ 169,913	50,752
51. *United Convention of Maritime Provinces	126,056	170,020		170,020	922,100	1,098,126	41,019	36,040
52. *Church of England in Canada	391,402	391,402	608	392,010	1,326,717	1,718,727	119,487	66,054
53. *Presbyterian in Canada	914,355	914,355	279,696	1,194,051	6,474,220	7,668,271	248,932	179,548
54. *United Church of Canada	4,918,398	6,027,414	488,422	6,515,836	24,700,153	31,215,989	1,462,804	849,256
55. Total Canada, 1953	\$ 6,664,950	\$ 8,182,214	\$ 793,320	\$ 8,975,530	\$ 42,772,207	\$ 51,553,103	\$ 2,042,148	1,651,994
56. Total Canada, 1952	6,120,257	6,832,696	1,096,810	7,927,066	38,131,939	47,466,807	1,929,407	1,635,917
57. Grand Total, U. S. and Canada, 1953	\$196,803,931	\$279,834,006	\$13,067,174	\$296,684,265	\$1,157,583,055	\$1,454,267,320	\$55,425,851	39,585,413
58. Grand Total, U. S. and Canada, 1952	178,944,196	243,316,010	13,676,928	258,825,946	1,074,964,021	1,333,789,967	52,102,133	39,122,535

Source: Reports from officials of religious bodies. *Members of Joint Department of Stewardship and Benevolence. Revised, includes only the 46 bodies reporting completely. Revised figure, 1951, latest available.

University, Brooklyn, N.Y., offered the opinion that it was "not unlikely" that in due time Mary would be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participation with her Son in the power of ruling the world, may be proclaimed." Dr. Flynn spoke at a special Marian Year convocation of St. John's faculty members in honor of the Immaculate Conception. "Theologians agree," he said, "that these are definable. It is likely that all three of these may come to realization before another century passes because the importance of Mary in the universe has come more and more to the fore."

The phenomenon of elevation of Mary in the Roman Catholic Church has progressed *pari passu* with ultramontanist and centralization of all power and authority in the hands of the papacy. It is an interest lifted and monopolized by the modern papacy. The rest of Christendom, including Eastern Orthodoxy, has shown little interest either in adding to or subtracting from the honorable place the Mother of

Christ has held in the esteem of Christian believers down the ages. The papacy, however, through the Dogma of the Immaculate Conception of 1854, and the more recent Dogma of the Assumption, together with the emphasis on observance of this year as the Marian Year, has used the field of Mariology as the one clear field in which to exercise its claim to infallible authority in the field of dogma. That such emphasis tends to widen the gulf between the rest of Christendom, and the rest of the world, for that matter, and the Roman Catholic Church, can hardly be disputed.

Conversion Denied

Meanwhile, a survey in the Christian Herald Magazine to the effect that some 4,000,000 Roman Catholics in the United States have converted to Protestantism in the last 10 years, caused considerable comment, and brought forth denials on the part of the Catholics. Paul Bussard, editor of the Catholic Digest, national monthly, quoted from a survey by his own publication in 1952 that only 1,434,000 Catholics had turned Protestant in the 20 years before the study. He also claimed that the sur-

vey showed that 1,896,000 Protestants had become Catholics in the same period.

Regardless of the question of the verifiability of the figures on either side, there can be no question that the Roman Catholic Church is making continuous progress in America and that the church abroad is looking to its constituency in this country as one of its principal if not the principal source of its strength. Since the collapse of Napoleon III and the French Second Empire in 1870 and the fall of the Austro-Hungarian monarchy in 1918, the papacy has had no power of any dimension in the world political scene, to rely on to further its political and religious interests, as it once could rely on Philip of Spain or Ferdinand II, or Leopold, or Joseph I of Hapsburg. The support not only of the American Catholic constituency but also of the whole American state, would be most welcome to the papacy at a time when it is on the defensive in many countries.

ALARM TAKEN

Hence it was not surprising that alarm was taken in Protestant circles over the report late in February, from

Total Church Giving II:

Per Member Contributions from Living Donors

Benevolences

	Denominational		Total	Congregational Expenses	Total Contributions	Foreign Missions	Reports for the	
	Budget	Total					Fiscal Year Ending	
1. Adventists: Seventh Day	\$129.98	\$136.54	\$136.59	\$ 28.66	\$165.26	\$ 31.98	December 31, 1952	1.
2. Baptist: *American Convention	4.54	4.90	6.20	30.71	36.91	1.19	April 30, 1953	2.
3. *National Convention U.S.A., Inc.						.05	June 30, 1953	3.
4. Seventh Day General Conference	7.97	7.97	7.97	33.94	41.91	1.76	October 1, 1953	4.
5. Southern Convention	5.21	6.55	6.55	28.88	35.43	1.11	January 1, 1953	5.
6. Brethren: Progressive (National Fellowship)		21.65	21.65	50.66	72.31	8.05	June 30, 1950	6.
7. *Church of the Brethren	6.62	9.74	13.03	29.11	42.15	1.90	September 30, 1953	7.
8. *Missionary Board of the Brethren	6.17	6.17	7.06	27.28	34.33	1.67	June 30, 1953	8.
9. Brethren in Christ	30.10	38.95	45.12	75.32	120.44		December 31, 1952	9.
10. *Church of the Nazarene	7.43	17.39	20.42	97.35	117.97	6.77	December 31, 1952	10.
11. Churches of God in N.A. (General Eldership)	2.57	2.57	2.57	33.02	35.59	.34	June 1, 1952	11.
12. *Congregational Christian	3.37	5.17	5.17	38.29	43.46	1.02	December 31, 1952	12.
13. *Disciples of Christ	3.82	4.34	4.92	28.37	33.29	1.09	June 30, 1952	13.
14. Eastern: American Catholic (Syro-Antiochian)	5.53	5.53	5.62	4.07	9.69	.66	June 30, 1952	14.
15. Ukrainian Orthodox Church of America							December 31, 1952	15.
16. *Evangelical and Reformed	3.55	5.80	6.42	34.83	41.24	1.24	December 31, 1952	16.
17. *Evangelical Congregational			15.26	47.11	62.36	3.04	March 31, 1952	17.
18. *Evangelical United Brethren	3.43	7.79	8.30	38.22	46.52		October 31, 1953	18.
19. *Friends: Ohio Yearly Meeting (Damasus)	39.22	39.22	39.22	49.15	88.37	12.36	June 30, 1952	19.
20. International Fourquare Gospel	7.30	7.30	7.30	43.04	50.35	4.74	December 31, 1952	20.
21. Lutheran: *American	6.03	6.83	8.97	41.95	50.92	.67	December 31, 1952	21.
22. *Augustana Evangelical	4.23	8.67	10.42	37.19	47.61	1.67	December 31, 1952	22.
23. Evangelical	3.83	7.53	11.69	37.68	49.37	1.05	January 31, 1953	23.
24. Finnish Evangelical (Suomi Synod)	4.31	4.31	4.36	24.80	29.16	.73	December 31, 1952	24.
25. Missouri Synod	3.78	19.40	19.40	47.12	66.53	1.33	December 31, 1952	25.
26. Norwegian	9.21	9.34	9.34	39.51	48.85		May 1, 1953	26.
27. *United	5.14	8.84	8.84	34.66	43.50	.97	December 31, 1952	27.
28. United Evangelical	7.60	9.64	10.87	46.08	56.95	1.66	April 30, 1953	28.
29. Wisconsin and Other States	6.53	6.80	7.65	33.80	41.45		December 31, 1952	29.
30. Mennonite: Conference of Evangelical	58.36	58.36	60.97	66.35	97.32	27.64	January 1, 1953	30.
31. General Conference	22.00	27.37	33.16	37.59	70.75	5.64	December 31, 1952	31.
32. Mennonite Church			29.13	22.11	51.24		December 31, 1951	32.
33. Methodist: Free	24.82	53.61	53.90	140.89	194.79	12.77	September 30, 1952	33.
34. *Methodist Church	2.51	4.61	4.61	26.96	31.57	1.17	December 31, 1952	34.
35. Wesleyan	10.12	16.67	27.32	122.23	149.56	5.86	December 31, 1952	35.
36. Moravian: Evangelical Unity Czech-Moravian Brethren	.36	.82	.82	8.11	8.94	.12	December 31, 1952	36.
37. Moravian Church (Northern Province)	6.47	11.66	12.09	40.28	52.36	3.93	December 31, 1952	37.
38. Pentecostal Fire-Baptized Holiness	41.04	41.04	41.04		41.04		August 31, 1951	38.
39. Presbyterian: Associate Reformed (General Synod)	6.42	16.01	17.00	30.41	47.42	2.31	March 31, 1953	39.
40. Cumberland	1.74	2.30	3.25	37.64	35.04	1.43	December 31, 1952	40.
41. Orthodox	21.70	21.70	21.70	87.64	109.34	8.40	March 31, 1953	41.
42. *U. S. A.	14.75	14.75	16.04	52.68	68.73	2.89	March 31, 1953	42.
43. *U. S. A.	5.87	8.31	8.31	41.75	50.06	2.00	December 31, 1952	43.
44. *United	8.47	11.94	13.03	42.34	55.38	3.68	December 31, 1952	44.
45. *Protestant Episcopal	8.31	8.97	8.97	34.45	43.43	1.48	December 31, 1952	45.
46. *Reformed in America	10.46	10.46	13.42	50.34	63.76	3.81	December 31, 1952	46.
47. United Brethren in Christ	11.99	11.99	11.99	64.76	76.75	6.05	December 31, 1952	47.
Total U. S., 1953	\$ 5.71	\$ 8.15	\$ 8.57	\$ 33.32	\$ 41.94	\$ 1.45		
Total U. S., 1952 ¹	5.26	7.17	7.56	31.43	38.99	1.38		
48. Baptist: *Convention of Ontario and Quebec	\$ 6.16	\$ 13.38	\$ 13.62	\$ 39.19	\$ 52.81	\$ 3.35	April 30, 1953	48.
49. *Union of Western Canada	7.67	10.18	10.93	44.28	55.22	2.46	April 30, 1953	49.
50. *United Convention of Maritime Provinces	5.92	5.92	5.93	20.08	26.02	1.81	June 30, 1953	50.
51. *Church of England in Canada ²				18.26			December 31, 1951	51.
52. *Presbyterian in Canada	5.10	6.10	6.66	36.12	42.78	1.39	December 31, 1952	52.
53. *United Church of Canada	5.79	7.10	7.67	29.08	36.76	1.72	December 31, 1952	53.
Total Canada, 1953	\$ 5.74	\$ 7.04	\$ 7.68	\$ 25.89	\$ 32.18	\$ 1.76		
Total Canada, 1952	5.34	5.96	5.71	23.31	29.02	1.68		
Grand Total, U. S. and Canada, 1953	\$ 5.71	\$ 8.12	\$ 8.46	\$ 33.02	\$ 41.48	\$ 1.46		
Grand Total, U. S. and Canada, 1952	5.26	7.13	7.48	31.04	38.52	1.37		

Source: Reports from officials of religious bodies. *Member of Joint Department of Stewardship and Benevolence. ¹Revised, includes only the 46 bodies reporting completely. ²Revised figure, 1951, latest available.

Washington, that General Walter Bedell Smith, Under Secretary of State, had testified before the House Appropriations Committee that he favored resumption of relations between the United States and the Vatican. General Smith's views on relations with the Holy See were brought out under questioning by Representative John J. Rooney, (D-N.Y.), who noted also that other State Department officials in the past had said it would be "a great advantage to the United States" to have relations with the Vatican.

Reopening of the issue was deplored in a statement released almost immediately following General Smith's Statement, by Dr. Glenn Archer, of Washington, executive director of Protestants and Other Americans United for Separation of Church and State. Dr Archer said that besides asking whether U.S.-Vatican diplomatic relations would be in the best interest of America, Mr. Rooney should have asked whether revival of the question would contribute to the unity of America at home or abroad, and that it should also be asked why, if the Vatican is a great bulwark against Communism, Italy, in the very shadow of

the Pope, seemed to be going Communist.

The question of diplomatic recognition of the Vatican has not been settled. It can come up any time. And its significance becomes greater and greater in the context of current church history, in which Roman Catholicism is looking increasingly to America for support and favor.

Protestant Leadership Criticized

The General Council of the Evangelical and Reformed Church, responding to the criticism of Protestant Church leadership which had arisen in Congressional circles on the basis of charges made by J. B. Matthews, a former aide to Senator Joseph R. McCarthy, passed a resolution in September 1953, that called upon the church to "withstand the wholesale and unsubstantiated charges against the Protestant clergy of America." The resolution stated, "When those charges are investigated they show little or no evidence substantiating them." The council reaffirmed its opposition to Communism but denounced the labeling of "anyone a Communist or

fellow-traveler who is at all critical of the status quo in American life."

Presbyterians' Letter

Shortly after, the General Council of the Presbyterian Church in the U.S.A., in a similar move, issued a document called "A Letter to Presbyterians Concerning the Present Situation in Our Country and in the World." In alerting the Presbyterian constituency to the dangers arising from the "almost exclusive concentration of the American mind on the problem of the threat of Communism," the Letter said:

"Under the plea that the structure of American Society is in imminent peril of being shattered by a satanic conspiracy, dangerous developments are taking place in our national life. Favored by an atmosphere of intense disquiet and suspicion a subtle but potent assault upon basic human rights is now in progress. Some Congressional inquiries have revealed a distinct tendency to become inquisitions. These inquisitions, which find their historic pattern in medieval Spain and in the tribunals of modern totalitarian states, begin to constitute a threat to freedom of thought in this country. Treason and dissent are being confused. The shrine of conscience and private

judgment, which God alone has a right to enter, is being invaded. Un-American attitudes toward ideas and books are becoming current. Attacks are being made upon citizens of integrity and social passion which are utterly alien to our democratic tradition. They are particularly alien to the Protestant religious tradition which has been a main source of the freedoms which the people of the United States enjoy.

"There is something still more serious. A great many people, within and without our government, approach the problem of Communism in a purely negative way. Communism, which is at bottom a secular religious faith of great vitality, is thus being dealt with as an exclusively police problem. As a result of this there is growing up over against Communism a fanatical negativism. Totally devoid of a constructive program of action, this negativism is in danger of leading the American mind into a spiritual vacuum. Our national house, cleansed of one demon, would invite by its very emptiness, the entrance of seven others. In the case of a national crisis this emptiness could, in the high sounding name of security, be occupied with ease by a Fascist tyranny."

That this warning had a basis in reality was vindicated by the fact that throughout the year the name and personality in the foreground of the national consciousness was that of Senator McCarthy. That such a person should occupy such a preeminence in the public view was an indication of the troubled, almost hysterical state of mind, of the country. At this time of writing, (June 1), the New York Times, a journal usually very dispassionate and disinclined toward needless creating of alarm, has in its lead editorial for Sunday, May 27, stated vigorously and unequivocally that the real issue in the Schine case, has nothing to do with Cohn, or Schine, or Secretary Stevens, but is one of McCarthy versus the United States. That such a newspaper should lift such a warning was a justification of the concern shown by the churches in their statements.

Merger Action Deferred

The decision of the New York State Court of Appeals on December 3, to reverse a decision of an Appellate Court to block the union of the Congregational Christian and Evangelical-Reformed Churches, was hailed by Dr. Douglas Horton, of New York, as "a vindication of the right of religious groups to determine their own affairs without interference from the state." Plans for the union have been held up by litigation started in November 1949 by the Cadman Memorial Church, Brooklyn, which opposed the union. Cadman Church had maintained that the proposed basis of union might usurp the interest and property rights of Congregational churches. In April, however, the executive committee of the General Council

of the Congregational Christian churches announced that the council did not propose that "any action on the denomination's proposed merger with the Evangelical and Reformed Church" be taken at the Council's biennial meeting at New Haven, Connecticut, June 23-30. It was further stated that the executive committee did "not anticipate that it would have any recommendations" on the merger until the 1956 meeting of the Council. It explained that the committee felt it "desirable to have further time to study problems relating to the proposed union." Negotiations were started as far back as 1944.

Three-Way Plan of Union

Slow going seemed also to be indicated for the proposed Plan of Union of the Presbyterian Church in the U. S. A., Presbyterian Church in the U. S. and United Presbyterian Church. Late in May the three General Assemblies approved sending the Plan to the presbyteries of the respective churches. If any one of the three rejects the plan, it will be given up by all three. Observers predicted that the Plan would be easily carried in the Presbyterian Church in the U. S. A., and carried by a small majority in the United Presbyterian Church, but would have hard sledding in the Presbyterian Church in the U. S., where obtaining of the necessary three-fourths vote of the presbyteries would be problematic.

This writer has had in previous reviews occasion to remark that the union projects of various Protestant communions have had an importance attached to them which the facts hardly justified. Organic union may be a desirable feature of church life, but it is primarily desirable as a byproduct of real union. Real union is a matter of will and spirit, not of physical or material organization. The great item in current Protestant church history is the trend toward unity of mind and heart, rather than outward organization. It is in this respect that organizations such as the World Council of Churches and the National Council of Churches, which allow for full autonomy of the constituent churches, deserve great support and have a most important part to play in the church life of the times. It may be doubted whether in the foreseeable future the amalgamation of all Protestant communions into one monolithic organic structure is either attainable or desirable. Certainly it is not evident that any plan or formula can be drawn up which can do justice to the claims of all the churches in preserving the things of their heritage which they consider precious. On the other hand, unity, that is, the kind of unity which allows for differences within a single identity of mind and purpose, is attainable in greater and greater degree. It is this kind of unity for which

Special Events Calendar*

August

- 1 Colorado Day. Legal holiday in Colorado
- 1 Friendship Day
- 8 Tisha B'Ab. Religious. (Jewish) Fast of Ab
- 14 Atlantic Charter Day
- 14 Victory Day in Rhode Island
- 14 V-J Day. Legal holiday in Arkansas (World War II Memorial Day), and also in Rhode Island (Victory Day)
- 14 World War II Memorial Day
- 15 Feast of the Assumption. Religious
- 15 Cherry Pie Time. (also September and October 15)
- 16 Bennington Battle Day. Legal holiday in Vermont
- 19 National Aviation Day
- 30 Huey P. Long's Birthday. Legal holiday in Louisiana

September

- 1-30 Child Foot Health Month

September 1-October 29

- Old Stove Roundup Months

September

- 5 Labor Sunday
- 6 Labor Day. Legal holiday in practically all States
- 9 Admission Day. Legal holiday in California
- 11-20 National Tie Week
- 12 Defender's Day. Legal holiday in Maryland
- 12 Millinery Promotion for Fall begins
- 12-19 National Doll Week
- 13-19 Lessons in Truth Week
- 15 Felt Hat Day
- 15 Cherry Pie Time. (also August 15 and October 15)
- 16-25 Home Fashion Time
- 17 Constitution Day
- 19-26 National Sunday School Week. (Fall Week)
- 20-27 National Home Week
- 25 National Kid's Day
- 26 Gold Star Mother's Day

September 26-October 3

- Christian Education Week

September

- 28-29 Rosh Hashonah (New Year) Religious. (Jewish)

*U.S. Chamber of Commerce, Washington, D.C.

the churches should strive, and the meeting at Evanston will have more than justified itself if it contributes a milestone of progress toward such unity.

The Unbridged Gap

DR. C. R. THAYER*

IT may be presumed that most of the subscribers to this magazine have read several articles, or even books, on nervous difficulties. If so, it may be assumed further that they have been impressed, if not confused, by the great diversity of emphasis found in the writings of supposed authorities in this broad field.

A good book in the field, reviewed recently in this magazine by this writer, emphasized strongly, and almost exclusively, the element of fear. Yet another book, a classic in the field, emphasizes in both title and content, the element of conflict. Still another common emphasis found in such writings is upon so-called feelings of inferiority or inadequacy. And in those books written by or for the cloth one is likely to find emphasis put upon guilt as the scapegoat in nervous difficulty.

These various features—one hesitates to speak of them as causes—anxiety, conflict, inferiority and guilt, the four dark horsemen of the mind, are not to be thought of as four unrelated raiders who pounce upon their unsuspecting victims from the north, south, west and east, respectively. They are at least cousins, if not identical quadruplets! In fact, one is almost tempted to say that the four names identify one thing. At least they are seldom, if ever, found in isolation. Guilt, for example, is rarely discovered without some attendant anxiety, inferiority feeling or inner conflict. In any given case one of these elements may dominate, but it seldom preempts the scene.

The distinctiveness of each of these features, in view especially of the fluidity of the use of the various terms, must perhaps remain an academic question. But it would be at least a convenience if some common factor could be discovered with which each would be equated, however roughly. Is it possible to name some "lowest common denominator" for nervous troubles? The law of parsimony admonishes us to reduce the number of causes to a minimum!

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Despite this law, one soon comes to suspect simple explanations of complex matters especially in the realm of human behavior. "The moving why they do it" must, in our present knowledge, be somewhat hydra-headed. When it comes to making sweeping generalizations as to whys and wherefores of all the vagaries of human behavior, one may well exercise unusual caution. Beware of any Procrustean psychologist who attempts to fit each case into his home-made theory-bed, stretching those who are too short to fit and lopping off a leg, head, or other excrescence from those who, inconveniently enough, do not fit.

Yet this writer has found it helpful to assume that most, if not all, nervous difficulties can be loosely described as representing an "unbridged gap" between what is expected of a person and what he can, or thinks he can, deliver. This writer ventures the opinion that in nearly every case of nervous difficulty there is an inability, real or imagined, to measure up to expectation.

One advantage of such a definition is that it does throw some light on the question as to why people "break down" in the face of good fortune as well as bad. The promotion, or other windfall, throws upon them responsibilities, real or imagined, too grievous to be borne.

The Four Horsemen

Let us now look at each of the four horsemen in turn in the light of this suggested redefinition of nervous trouble. Take *fear* (alias apprehension, worry, anxiety or depression) and those fear-inspired behavior oddities known as superstitions, phobias, compulsions, obsessions and antagonisms, and turn upon it and them the light so offered. What is anxiety? How does it arise, using the word in its normal sense? One becomes anxious, in common parlance, about making a train, a speech, an inspection or what not. But why? Simply and only because one is not sure one has the time, the ability, the material necessary. One does not become anxious, apprehensive, worried, fearful or nervous when time,

ability, material and confidence are full and to spare. It was an EMPTY cupboard that got Mother Hubbard down! When one is certain of one's ability to handle an assignment with a large margin of reserve, one does not get nervous, shaky or apprehensive.

Conversely, when we find a man all upset, apprehensive and anxious we need to ask ourselves—not him, for he may not know!—what it is that he feels he cannot meet or master. To this degree the popular idea that a thing was too much for someone and that he exhausted his nervous energy over it may well contain some element of truth. Anxiety is a sign of overextension!

But some writers prefer to center attention upon *guilt* as the master demon in nervous difficulties. And what is guilt, humanly speaking, but self-reproach for one's failure to do what is expected? The terrible feeling of unworthiness, the inability to accept or believe in one's own good fortune, the crying spells that characterize so much of neurotic, and even psychotic, behavior are due to failure, real or supposed, to measure up to expectations. The neurotic works for a slave-driver who out-Pharaohs the Pharaohs. He trembles under the whip of an imperious Ego who continually points a finger of scorn at him and withers him with a screaming imprecation "Worthless, good-for-nothing you. You don't deserve any success and I'll see that you can't enjoy it!" Truly the guilt-ridden are accursed and, even worse, they are self-accursed.

One cannot read far in the literature without encountering the idea of *inner conflict*. But will this idea fit into our Procrustean bed? What possible connection between conflict and an unbridged gap?

Suppose we look at the classic case of the woman who suffers a nervous breakdown because of a nasty triangle situation wherein she must compete with a younger interloper for her lawful husband's affection. It is easy to point out that this outer conflict must become internalized before it precipitates nervous

troubles. She must be torn between affection for, and anger against, her husband or/and between fear he will leave her and fear he won't. Until the outer affair precipitates an inner struggle within the wife it has no power to cause nervous difficulties. That much seems clear. What may not be so clear is that the point of real pressure is the feeling, perhaps unexpressed, of her friends and family that she should be able to hold on to her husband's affection and the suspicion that somehow she has failed to measure up to his expectations, and theirs, to say nothing of her own. No matter how thoroughly she castigates her husband and his painted Jezebel, the sting of the thing is that she may be thought of as having failed. That this is the real nub of the thing becomes the more apparent when we ask how she would feel in a culture in which husbands came and went as a matter of course and no one, not even a wife, expected otherwise. Perhaps at bottom most inner conflicts are, like this, really conflicts between the ideal and the real, the expected and the attained.

The fourth dark horseman is spoken of as *inadequacy* or *inferiority*. It does not matter which name is used for either name reveals his true nature. Either name indicates that there is a recognized lack of ability to meet expectations. But it must be said here, and might well have been said before, that these unrealized expectations are not always external, i.e. possessed or imposed by others. It is only as such expectations are domesticated and adopted as one's own that they can exert any real pressure. But even mistaken ideas of what others are expecting can be most powerful in their effects. While an occasional nervous casualty may be due to external pressure, most nervous troubles arise from internal pressure. Most neurotics are rabid perfectionists who demand of *themselves* an excellence greater than is expected of them by any external source. Your fussy housewife, hunting vigorously for the last speck of dust—whose requirements drive her so? Very rarely is it a fastidious husband. Most spouses of speck-hunters have grown desperate! It is, of course, herself. The careless, sloppy housewives who ought to be overridden with guilt and inadequacy for their patent failure to reach a minimum of decency have neither compunction nor nervous trouble. There is no unbridged gap for them—they have accepted dirt and are happy in it and with it. Low accomplishment matching low standards does not pose the threat to mental health that is posed by high accomplishment which falls short of even higher ideals.

Cross Over The Bridge

But the unbridged gap definition is useful not only for understanding the

dominant characteristics but also for an understanding of the various turns such trouble may take, for better or worse. Whenever a gap is felt by a person, he inevitably makes some efforts to close it or otherwise deal with it.

One method used is *acceleration*. A person, in an effort to close the gap, quickens his pace. He redoubles his efforts, working harder and longer in the effort to increase production. This is a normal reaction and, in some cases, avails well enough. The college student who floats along until the jolt of mid-semester grades hits him may get down to business and bring his grades up.

But there are definite limits to the possibilities of acceleration. Experience in the last war indicated that longer work weeks did not increase production much, if any. For when a neurotic person undertakes to accelerate, he runs into several difficulties. For one thing, his increased attention to his task results in his seeing more things that need to be done. And there is an end to redoubling—as discovered by the man who agreed to pay a cent the first day and to double it each day for a month. Again, in most areas, and more particularly in the ministry, the more one is willing to do the more is put upon one to do. It is the willing horse that gets driven! Yet again, neurotic persons have unrealistic ideas about their own capacities and limitations. These, together with their ever-growing ambitions, make success, like the pot of gold at the end of the rainbow, a will-of-the-wisp that both haunts and exhausts them. Their redoubled, then quadrupled, self-expectations push them on into a blazing crescendo of frenzied effort until they become exhausted and cannot produce at all. Thus effort becomes self-defeating. What is worse, the burst of effort may well fail to achieve its objective in yet another way. For excessive desire to please, for example, can easily become displeasing and even the passion for excellence can become a fault. So acceleration, for the neurotic at least, often merely makes a bad matter worse in that it not only widens the gap but decreases the ability of the person to bridge it.

A second reaction that may occur in facing an unbridged gap can be spoken of as *atonement*. In this the person punishes himself for his failure. The idea of self-punishment is a hard one to accept. But the more one reads about, or observes, neurotic behavior the more likely does such a concept become. Self-punishment runs deeper than self-depreciation, which may be little more than a subtle bid for praise. We are speaking rather of the inability of the neurotic to accept and enjoy good fortune, his presentiments of doom, his deep feeling of guilt and worthlessness,

his profuse and unasked-for apologies, his desperate efforts to make things right. All of these are the outward evidence of his inner desire to *atone* for his failure to bridge the gap between the attained and the expected.

A third method of bridging the gap, or rather of facing the unbridged gap, is the *aspersion of blame*. The person "passes the buck" for his failure. Circumstances or other people, one or both, are to blame for his failure to bridge the gap. He would have done all right had it not been for saboteurs who, Penelope-like, undid his gallant efforts when his back was turned. Thus delusions of persecution and the martyr complex get their impetus.

Or if circumstances are to be made the scapegoat for one's failure, it is never too difficult to accumulate enough of them. And one can even manufacture a few! A musician begins to sense his inability to reach the height of his ambitions and in the nick of time develops a paralysis of the hand that not only saves him from failure but serves as a blind to make others think that, but for it, he would have succeeded marvelously. Thus arise many of the so-called hysterical ailments behind which, often if not usually, lies the unconscious desire to find a face-saver in impending defeat.

Another alternative in facing the unbridged gap is *apathy*. One avoids the stigma of failure by withdrawal. One quits trying or even caring. In the extreme cases one becomes schizophrenic or "out of this world" altogether—sitting in one position and staring idly into vacant space. Bridge-building is no problem to such a one! In less serious cases there may be loss of appetite, loss of interest in life, withdrawal from any field of competition and general seclusiveness.

A fifth alternative may be spoken of as the *assumption* of success. In this method of dealing with the unbridged gap one chooses to ignore the gap and to pretend that it does not exist. Imaginary success is made to substitute for real success. This may take the form of boasting, bluffing, braggadocio and other forms of camouflage. No great harm is done by such tactics since no one is much fooled by them. It is only when the neurotic tries to pull the wool over his own eyes that real harm ensues. He indulges in daydreams of success to such a degree and avoids contact with his real problems so diligently that he comes to believe his self-manufactured dreams of success and begins to live in a world of phantasy. The last end of such is seen in the institution inmate whose belief in his identity as the king of England cannot be shaken.

Each of these methods of facing the gap might be considered as unsuccessful in the sense that it does not lead to

any real bridging of the gap. It remains to mention two other methods of facing the problem of the gap which offer some hope of success and which, in some cases at least, do work. One of these is *compromise*. This is not a good word to employ in a magazine for church leaders but it does represent a necessity in rational living. After all, if the gap is to be bridged some sort of truce, albeit an uneasy one, has to be made between the demands of the ideal and the practicalities of the real. Thus the preacher, for example, has to find some middle ground between what he feels he ought to do, and really wants to do, for his church and people and the practical and very real limits of time, energy and finance. What is more, he must make himself content with his compromise and accept as adequate the somewhat flimsy bridge he throws over the gap. He must realize that it represents the *best possible* bridge under the circumstances, accept and use it without regret or resentment that he cannot have as wide, as handsome and as sturdy a bridge as he really wants or as others may have. It will handle his traffic if he will accept it.

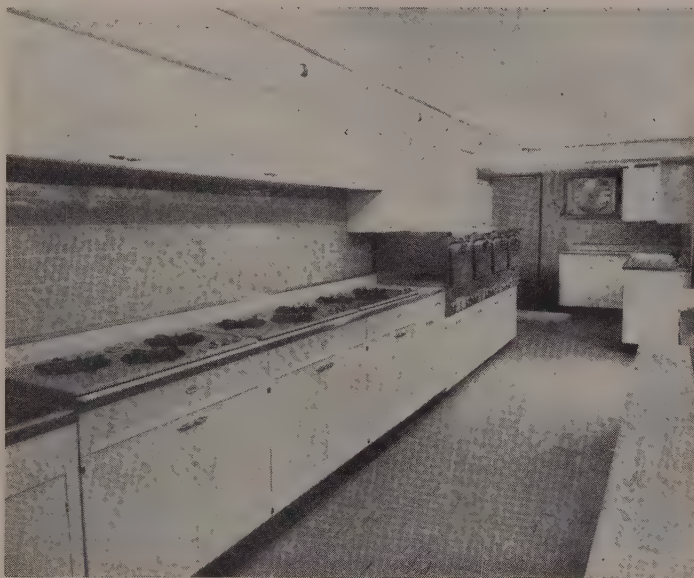
A last, and reasonably successful, method of bridging the gap is known as *compensation*. This method might be likened to that of an engineer who, after a preliminary survey, realizes that to bridge the gap at the present point is prohibitive in cost, if not actually impossible in practice, and who therefore moves upstream to a more easily closed gap and puts his bridge across.

So many a person faced by the realization that his particular aim is unreachable has chosen a different aim more within the reach of his powers. Realizing, for example, that excellence in foreign languages was beyond his power, he has settled for excellence in mathematics or even for excellence in table tennis which lies more within the domain of his possibilities.

Biography is full of illustrations of men who set out to be great in one field and who found themselves blocked in their ambitions there. They then turned their talents and energies elsewhere and succeeded far beyond what they had hoped for in their original choice. That is real compensation.

This presentation has necessarily been in very general terms but perhaps it will furnish a frame work of thought for the understanding of nervous difficulties and the various ways in which their victims attempt to meet them. Perhaps, also, it will result in greater sympathy for these victims and a resolve within each of us to assist them in facing and bridging for themselves the gap that all human beings face when they contrast the persons they are with the persons they feel they ought to be.

Church Pays for New Kitchen in One Evening



Lewis Creek's Efficient Kitchen

HOW can a small church afford a modern kitchen that's efficient enough to meet the social demands of its members?

That question was answered by the Lewis Creek Baptist Church of Shelby county, Indiana, which transformed its out-of-date kitchen into a model of efficiency, and paid for the entire remodeling project in just one evening.

Pastor of the Lewis Creek Church is C. Raymond Rissler. The active membership is approximately 240 persons, representing 82 families. Although a relatively small congregation, the church members paid for the remodeling project by selling more than 200 tickets to a "gold plate" dinner. The dinner tickets, at \$25 apiece, were sold to local merchants, manufacturers, and friends in the community, with the proceeds paying for the new kitchen.

"The kitchen, once a serious drawback to church affairs because of its inadequate facilities, has now become the heart of many church social activities for youngsters and grown-ups alike," the Mr. Rissler said.

Key to the remodeling project was built-in cooking equipment produced by the nearby gas range firm, Chambers of Indianapolis, Ind. For maximum cooking facilities, four In-a-Wall gas ovens were placed side-by-side next to three Drop-In burner units. This battery of built-in appliances provided cooking accommodations capable of feeding 300 persons, more than tripling the facilities available before remodeling.

The built-in units were placed in modern Lyon Metal cabinets at a height to provide convenient waist-level cooking and plenty of easy-to-reach storage space.

Menu for the "gold plate" dinner included breast of chicken, candied yams, and broccoli. The chicken and yams were both "cooked with the gas turned off" on retained heat in the new ovens. Chambers officials explained this unique cooking feature—in which the meal is started with a few minutes of gas and completed on retained heat—is especially important for large dinners because food can be left in the ovens until serving time.

Before remodeling, the kitchen was described as "very inadequate." One member of the church's building fund committee explained: "We could serve only 80 to 100 persons. We had one very old gas stove, one coal oil stove, one sink, installed a short time before remodeling, and one long table on which food was prepared. The kitchen remodeling came about as a natural result of remodeling the church itself."

Other highlights of the now-modern kitchen include a large exhaust fan to remove cooking odors, easily-cleaned tile walls, plenty of counter top work space, and three large porcelain sinks.

The kitchen is used on special occasions such as homecoming, class parties, two regularly scheduled dinners for which tickets are sold, an occasional "pitch-in" dinner by church members, and several dinners prepared for groups outside the congregation.

A Sermon Calendar for the Year

BRYANT M. KIRKLAND*

July 4, 1954 (Independence Day).

Topic: "The Paradox of America"

Hymns: "Jesus Calls Us," "My Country 'Tis of Thee," "O Beautiful for Spacious Skies."

Lesson: Psalm 144. Text, "Happy is that people, whose God is the Lord." Verse 15b.

The paradox of America is that she professes allegiance to God but often governs her life from selfish motives. This modern problem is essentially a spiritual one because it deals with the inner nature of man. His acquisitive self-interest is revealed in the contemporary social struggles which involve each person.

The Bible teaches that a nation is blessed and a people are happy when God is their Lord instead of their own self-interests being paramount.

The irony of American history, according to Reinhold Niebuhr, is that in finding liberty we can also become slaves. Even in the pursuit of security we can become insecure people. We become weak when we fail to see that the problem is the rule of self versus the rule of God. This question is fundamental and basic to all the present types of life clamoring for our recognition.

Even if we could take Mr. Malenkov out to a chicken dinner, and win him to our side, the problem of selfishness versus God's rule would still be at the heart of our life. America needs to realize its paradox. Even if the hammer and sickle could be smashed, the ambiguity of our own character would remain.

An irate lady rushed into the town police station to swear out a warrant for the boy who threw a brick to break her street lamp. The sergeant smiled at her inquiring, "Aren't you the same lady who was in here last week trying to argue your way out of a parking ticket?"

The present problem of life all around the world and in Washington and our home town is the conflict of self-interest and God's way.

1. The paradox of America is that her problem is essentially the same problem involved in Russian Communism. Both forms of life involve selfishness. The Marxist is out and out for self-interest. We too, for all our platitudes, must also deal with self-interest. Therefore our nation needs not only to overcome Communism in the world but the corrupting factor of selfishness at home.

2. How does this world struggle for selfish ends affect us? It makes us realize we must appraise higher our spiritual values. We must take care that in our country's greatest hour we are not just like any other men who are acquisitive, selfish, ignoring God's rule. We need to make God the real ruler of our lives. Either God is going to rule a free people or a dictator will take over a people enslaved by their own selfishness.

3. To break the paradox we need to realize that liberty is not a gift. Liberty is a daily earning which is lost as soon as we stop sacrificing for it. Man as his own master becomes a slave to life. Man as a slave of God becomes a free-born son. Our paradox is that we have forgotten that by nature we are servants of God.

The core of our problem is this. Man is an ambiguous creature, half slave and half free. The slave part, which is selfish, would enslave all and the free part would make all men free.

Man is now choosing whether he will return to his Saviour and be free or whether he will deny God and call for a dictator to enforce his selfish views of life.

In our own personal lives we are spelling out the answer to the paradox whether America will be free to self and so enslaved, or enslaved to God and free to all.

* * *

July 11, 1954.

Topic: "The Man Who Hid From God."

Hymns: "He Leadeth Me," "Jesus Calls Us O'er the Tumult," "O Master Let Me Walk With Thee."

Lesson: Jonah 1. Text, "But Jonah rose up to flee unto Tarshish from the presence of the Lord." Jonah 1:3.

Everyone of us is continually facing situations where we have to choose God's way or hide from His presence. Sometimes we are like Jonah and run from hard assignments. But as we deal with our own obstinate situations and recalcitrant children, so the Lord works with our rebelliousness. He follows us in our diversive actions as we turn away. He shows us the hollowness of our bargaining and our substitute offers. He keeps facing us with our Nineveh call.

1. How do we say no to God's calls as Jonah did? We say no by what we say yes to approve. When we say yes to the spirit of the world we say no to God. We say no to God by a dormant spirit even when we are close to His work. Bacon said that true atheism is this—to handle holy things with

no feeling. Some modern folks have the same insensitive familiarity.

We also say no to God by our pre-occupation with daily life. We are like children so busy with their games, they do not heed their parents' call.

2. How does God deal with us in our refusals? He chastens us. Chastening is like buffing silver to a glossy polish. The Lord speaks indirectly through all suffering in life to awaken us. He also speaks directly to some as He did to Peter. He rebuked the vigorous disciple several times: "Get behind me Satan," "What is that to thee, follow me."

The Lord also chastens us through the word of unbelievers as he used the consciences of the pagan crew to ferret out Jonah. Many a casual word in the shop or at a gasoline station has stung a Christian to greater fidelity.

3. God commends our souls when finally we respond and turn from hiding. He blesses abundantly those who say yes just as He blessed Jonah and Nineveh. He blesses those who go through hardship for Him. We seek to evade it but the post of duty is the doorway to greater blessings.

The Lord blesses those who listen to His voice in the silence of the soul and heed it. There were two men named Ananias. One heard the call of stewardship and partly ran away from it and perished. Another heard a mysterious command to go pray for the apostle Paul. In faith he went and reaped not only his own blessing but that of the whole church.

Who knows what joys and duties await us if we say, "Yes, Lord."

* * *

July 18, 1954.

Topic: "Techniques For Private Prayer."

Hymns: "Love Divine," "Be Thou My Vision," "I Sought the Lord."

Lesson: Mark 1:21-39. Text, "And in the morning, rising up a great while before the day, He went out, and departed into a solitary place, and there prayed." (Mark 1:35).

A study of the life of Christ in the Gospels reveals a regular technique of private prayer. Early in His ministry Peter and the rest discovered that He rose at dawn frequently to pray in solitude. He told them how He used prayer in the bitter hours of the wilderness temptation. They were with Him on the mountain of Transfiguration. Some of them were near in the agony of Gethsemane's prayer before His betrayal.

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All the richness of life that this prayer custom gave Christ prompted the disciples to say, "Lord, teach us to pray."

In the Bryn Mawr Hospital in Pennsylvania, there used to be a prayer room near the central hallway. With an expanding community, the hospital has become crowded. Today the chapel of meditation is filled with a desk and files. It is labelled "Miss O'Kane's Office".

Our prayers are dull and impotent because we have crowded our deep prayers with the details and preoccupation of everyday living. We miss the solitude of dawn and the midnight stillness in prayer.

We need to recover prayer as an adventure of the self with the Lord rather than as a meditative contemplation of one's own soul. Adequate private prayer involves some of the stages used in completing a dial telephone call. The instrument must be connected with the whole system in proper relationship. The receiver must be lifted to engage the consciousness in direct action. The dial tone must be heard to signify a live connection.) The concentration on a specific number must be dialed to secure an answer. When the connection is complete, then one talks, or meditates with God, as we call it in prayer.

1. All of us can think of rich, personal prayers in all sorts of places: in danger in the air, in college, in the doubting days of high school, in the mysteries of nature out of doors, in the loving words of parents, in military camps and in the hush of a church. Everywhere men ought to pray regularly.

2. All times are good times to pray. The first waking thought should be "this is the day the Lord hath made. I will be glad and rejoice in it." The morning prayer can be followed all through the day by the stimuli of meals, the ringing of church bells and the cries for help. The afternoon, suggests Laubach the prayer warrior, is a time to relax in prayer and renew one's strength. At last a man kneels in the dark to commit his soul for the night. Then his subconscious drifts into the silence of sleep confident in the Lord. Is not this something like Paul meant by "pray without ceasing"?

3. All the aids of ancient and modern faith are available to enrich private prayer. The open Bible guides the principles and engages the mind. A familiar picture of the Lord brings the image of Christ to the soul. A helpful book on prayer suggests a loftier phrase. A hand written list brings friends and objects to mind for courageous intercession and results for thanksgiving. One's prayer notebook becomes a record of answered prayers: some yes, others no or wait. The depth of one's yearning may even break forth into prayer aloud. Some will even be helped by the poignant reminder of a small wooden cross or one shaped from aluminum scrap in some far off military camp. All of these are aids to the expression of a soul, seeking after Him who is closer than breathing.

When we pray regularly we rise in strength to face life's hardships.

July 25, 1954.

Topic: "The Healing Power of Christian Love."

Hymns: "Love Divine, All Loves Excelling," "O Love That Wilt Not Let Me Go," "More Love to Thee, O Christ."

Lesson: I Corinthians 13. Text, I Cor. 13:4, "Love suffers long and is kind; love envieth not; love vaunteth not itself, is not puffed up."

"Do you know the world is dying

For a little bit of love?

Everywhere we hear the sighing

For a little bit of love;

For the love that rights a wrong,

Fills the heart with hope and song;

They have waited, O so long,

For a little bit of love.

"From the poor of every city,

For a little bit of love,

Hands are reaching out in pity

For a little bit of love;

Some have burdens hard to bear,

Some have sorrows we should share;

Shall they falter and despair

For a little bit of love?"

In the world where we live there is this need of love. At the same time there is a paradox because it seems hard to follow the way of Christ's love without being a fool. The reason for this paradox is that we have but one word to describe the diverse elements of love.

The Greeks had two basic words. One was self regarding love. The other was other-regarding or sacrificing love. On the interplay of these two forces our basic lives are formed. Christian love is supposed to be out-going, out-pouring, distributing, while selfish love is self-regarding and self-considering. An understanding of this difference will make it apparent that love of enemy is not the selfish category. The self-regarding love is natural to humanity at birth, but the whole meaning of existence is to shift over to other-regarding love. He who does that is called mature. He who grows old in self-regarding love is still a child.

This basic struggle in life is an ancient one. When Italy's Marshall Bagdolio was a young man in Ethiopia, he discovered an old clay tablet inscribed by a Roman. 'I am a legionnaire in the Armies of Rome, and I ponder this great truth of life out here in the desert.

There are only two things in the world—love and power. No man has both."

1. The life force of love must turn from self-regard to other-regard. To do this is not to lose life but to gain it.

2. The making of a man is simply the story of his life force abandoning its first natural self regard and binding itself to out-going love. This is Jesus' way of denying self and following Him.

3. Man as a loving person needs the difficulties of life to bring out the depths of his love. Man is not constructed for an easy life.

4. To love, mankind needs to be loved. That best source of love to generate Christian love is the love of God. It gives power and security. "We love Him, because he first loved us." "The love of Christ constraineth us."

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August 1, 1954.

Topic: "Getting the Most Out of Life."

Hymns: "Fight the Good Fight," "Living for Jesus," "Jesus, Saviour, Pilot Me."

Lesson: Gal. 5. Text, "If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:25).

Imagine what a young man of thirty-five would feel if he learned he had only five years more to live. What would he do to fill those fleeting moments intensively? What are we doing to get the most out of life in our own uncertain days? Here are three general goals to help us live full, rich Christian lives.

1. Secure a vital personal contact with God. The Apostle Paul urged believers to reckon themselves dead to their own egos but alive to God in Christ.

Here are contrasting searches for the spirit of faith. Edmund Gosse, near the end of his days as a great writer, expressed the feeling that old age did not bring peace as old wine becomes fragrant. He said that he had too long lived in sensuous self-sufficiency to enjoy the spiritual world ahead since from childhood he had not given it a thought.

On the other hand Anne Douglas Sedgwick bravely sang in her excruciating pain. Herself a writer too, she told friends, "I cannot breathe if I sit up. I cannot eat if I lie down. But all the time I am aware that underneath me are the everlasting arms of God." She would not feel a stranger in her Father's heavenly home.

The same contrasts are made in the First Psalm where the ungodly man is less a rascal and more a man with no God.

2. Practice the spiritual life in the midst of our materialistic times. The problem the soul faces in our contemporary environment has been described by Phyllis McGinley in "Occupation Housewife" as it appeared in *The New Yorker*.

"Her health is good. She owns to forty one,

Keeps her hair bright with vegetable rinses,

Has two well nourished children, daughter and son,

Just now away at school. Her house with chintzes

Expensive, curtained, animates the caller, And she is fond of early American glass, Stacked in an English breakfront, somewhat taller

Than her best friend's. Last year she took a class

In modern drama at the County Center. Twice on Good Fridays she's heard "Parsifal" sung.

She often says she might have been a painter,

Or writer, perhaps, except she married young.

She diets, and with Contract she delays The encroaching desolation of her days."

3. Express the Christian principle of outgoing love in all human relationships.

Helen Hayes, distinguished American actress, wrote out of her sorrow at her daughter's tragic death, "I have learned to live through heartache." When like-sufferers as President and Mrs. Eisenhower wrote to her, her heart turned in Christian faith to a more mellow love for others and away from the proud lady that she had been. She learned what Jesus meant, "He that saveth his life shall lose it and he that loseth his life shall find it."

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(Turn to page 21)

Church Lighting*

CHURCH programs are expanding today to meet the needs of people whose shop, store, and office duties prevent their participation in daytime religious activities. In keeping with these expanding evening programs, it is logical that the churches supplement their warm welcome during the day with an equally warm invitation to participate in their evening events. This is done by illuminating stained glass windows, towers, spires, and entrance ways. Any of these help make the building live at night.

There are many methods of reaching these worthwhile objectives which are limited only by the ingenuity of the

architect and his illuminating engineer. All types of churches, whether they be ivy-clad Gothic, simple Colonial, or functionally Modern have features worthy of emphasis by silhouette or by direct floodlight. Many types of flood and spot light equipment are available, protected against the weather, and with colored roundels for holiday effects. Self contained hard glass projector spot and flood lamps provide a small lighting package.

Good design has three objectives: that it shall be logical, be pleasing, and serve the purpose for which it was designed. Lighting in new churches usually meets the first two, but often falls short of meeting the third objective. To enable the congregation to participate, at least 10 to 20 ft-c are needed for casual reading.

At the pulpit a balance of light is required from above so that light reflected from reading material does not cast grotesque shadows. In addition to the reading light, therefore, downlighting from concealed spot or flood lamps is necessary.

No two church interiors are ever alike. In each the architect tries to correlate the elements of good design with the forms and requirements of the religious service itself. The lighting designer must do the same. There are two distinct forms of worship which affect both the amount and balance of illumination in the church, and its control during the service.

The first is a one-part service which calls for a fixed amount of illumination throughout with no change of emphasis. There should be enough light for congregation reading, and two or three times that amount over the sanctuary and altar area.

The second—a three-part service—consists of processional, preaching, and recessional. Parts one and three require congregation participation with suitable lighting. The second, for reduced nave lighting to about a quarter of the original. Dimming circuits provide smoothest transition.

Gothic interiors usually require two rows of lantern-type units which may include direct and indirect components, or they may be decorative, with concealed downlights to provide most of the footcandles. Colonial interiors can often be indirectly lighted from suspended units or coves.



Church of the Covenant, Cleveland, Ohio, uses two way lighting for worship and reading.



Exterior view of church shows effective use of glass with excellent illumination.

Sermon Calendar

(From page 19)

August 8, 1954.

Topic: "Trends in Modern Christendom."

Hymns: "I love Thy Kingdom, Lord," "Glorious Things of Thee Are Spoken," "The Church's One Foundation."

Lesson: John 17:1-26. Text, "... That they all may be one"—(John 17:21).

One of the great concerns of modern times is the problem of church unity among believers. Next week in Evanston, Illinois, the second Assembly of the World Council of Churches will convene for two weeks to study the mission and unity of the church. Delegates from 161 denominations in 48 countries will participate.

1. Where did all the churches come from?

From the viewpoint of the United States, they came from several sources, notably the land of our origin, the broad spirit of freedom in America and the adjustments to the frontier in our country. People from Germany were generally Lutheran. People from England were Episcopalians or Puritans. People from Scotland were Presbyterians. As succeeding waves of immigration came the further development of the European Protestant Church was reflected here. Now there is a new tone in the world and we no longer have such reasons for our sectarian views.

2. How then are we getting on together?

We have been growing in cooperation since we first united to evangelize the Indians. Out of American freedom has developed a broad American churchmanship with room for diversity of taste and opinion.

In fact, we are no longer divided by theology as much as we are by culture and class.

Two wars have taught us the imperative of home front cooperation. The large size of university campus work has also made it necessary to cooperate between denominations. The new national spirit abroad in the world after the peace treaty has also outdated such peculiarities as the Northern Presbyterian Church in South China. Instead have emerged the Church of Christ in China (now underground), in Japan, in Thailand and in the Philippines.

The movement toward this cooperative unity began in the Edinburgh Conference, 1910. It continued in conferences at Stockholm, 1925, Lausanne, Oxford, Madras and others. Finally the cooperation reached its peak form in Amsterdam in 1948 when the World Council of Churches was established on a basis of faith in God and Jesus Christ as Lord.

As Robert S. Bilheimer points out in *The Quest for Christian Unity*, the objective was not a super church nor a coercive church but a meeting place for Christians of East and West, the free churches and the churches of tradition.

Such getting together reveals that the personal and social reasons divide more than the theological.

3. What keeps us apart?

With a common faith in Christ, it is the differing views of the nature of the church that divide us. One branch emphasizes the hierarchical traditions and the other stresses the idea of free churches. Linked with



Upper: Baptist Temple, Akron, Ohio, lights up its baptistry. Lower: Noble Road Presbyterian, Cleveland, Ohio illuminates its facade.

these views go differing ideas about the Sacrament as well as other questions.

The true goal of ecumenicity is to cooperate in our unity of faith and mission of evangelism. The presence of various cooperating groups allows for freedom and richness of Christian experience within a broader oneness at the foot of the Cross.

* * *

August 15, 1954.

Topic: "The Power of an Unspotted Life."

Hymns: "Christian Dost Thou See Them," "Jesus, I My Cross Have Taken," "Who Is On The Lord's Side?"

Lesson: I Corinthians 6. Text, "For ye are bought with a price: Therefore glorify God in your body." (I Cor. 6:20).

One of the great Christian principles of conduct is we are not our own but God's. He bought us. Therefore, we ought to glorify Him in our bodies and in our spirits as we go through life. We need to remind ourselves we are salt in the earth and light in darkness.

Our times are characterized by a ceaseless struggle to raise the standards of Christian living and a reaction by others to lower the bars.

Ralph Barton Perry in *Puritanism and Democracy* says that we are living on the dividends of those lives who had a Puritan concept of living unspotted before God and the world. It was men like that who built the American strength and integrity we are trying to uphold.

These are three reasons why an unspotted life is powerful.

1. Obviously the clean life lifts a burden from the heart. The F.B.I. counts on this principle in detecting renegades and in screening the highest type of leaders to be trusted. The wicked flee when no man pursues.

2. The unspotted life encourages others by example. In their struggle they look to us and are helped. It is the old story of a boy following in his father's footprints through the snow.

3. Besides effecting oneself and relations to others, the unspotted life lifts the barrier between us and God. David's burden before God was the anguish of his sin. Only God's forgiveness brought him peace. A free souled man of the spirit can be a powerful man.

How can a person today strive toward an unspotted life?

1. Put Jesus Christ central in your life. A visiting minister in Illinois had use of a guest room reached by an outside staircase. When he sought his glasses left in the living room he found that all the doors to the house were locked by the slumbering host. In reality, he, the guest, was locked out of the house except for the guest chamber.

2. As vines grow thicker and need to be pruned clear, so do our lives need to be kept clear and unencumbered.

3. We need to let the mind of Christ flood our minds with worthy thoughts for as a man thinketh, so he is.

Elton Trueblood says that one reason so many are unhappy is that they have no purpose in living such as is offered in the program of the Christian life to remain unspotted from the world.

* * *

August 22, 1954.

Topic: "The Healing of Forgiveness."

Hymns: "I Heard the Voice," "There's a Wideness in God's Mercy," "Just As I Am."

Lesson: Psalm 32. Text, "Blessed is he whose transgression is forgiven, whose sin is covered."

Dr. James S. Stewart in *A Faith To Proclaim* says in "Proclaiming Forgiveness," "But there is one theme which concerns all without exception: and this is the forgiveness of sins."

"Great God of wonders! All thy ways
Are worthy of Thyself—Divine;
But the bright glories of Thy grace
Beyond thine other wonders shine.
Who is a pardoning God like thee,
Or who has grace so rich and free?"

Samuel Davies

David's Psalms are full of the rich grace of God, to forgive. It was his own experience to be forgiven of murder and adultery. He knew the pangs of evil and the release of pardon. James Stewart says, "It is an incomparable experience to be forgiven." That is the joyful Christian message for our times.

The Bible is full of the experience of forgiveness. Zaccheus was freed from a tight, ambitious grasp on life that extorted something from everyone with whom he did business. Paul was a hard religious man full of bitterness so intense it brought forth murderous intent. He was forgiven.

The English words of the Psalm do not reveal all the deep feeling in the Hebrew. Sin means the twistedness and bentness of life. It means the way in which life has missed the mark.

The meanings of forgiveness are portrayed in the sense of a load that is lifted. The other sense is covered or wiped out. When a stain mark is spilled on a wood surface, it is sanded away and refinished. It is the same sense as we use the word cancelled and show a rubber stamp mark on a debt which says paid.

While it is time all men need forgiveness, modern man is not always consciously aware of it. In fact, John Stuart Mills says that sin is nothing. It is not a positive thing. There is nothing to it. But we know that sin has a way of coming out in different aspects. The tensions are only increased by not recognizing it.

Christopher Morley said, "Emerson has very little to say about sin but by whatever name you call it, it is a very extraordinary thing."

The Cross itself is mute testimony that every man's sin is of consequence. Sin cost then and costs now the infinite grace of God.

The nature of forgiveness is to restore the broken relationship. That is why confession of sin and repentance are all tied up in receiving the atonement. God's forgiveness wipes out the debt and restores the sinner to the freedom of a new inner life. "Wherever the church truly proclaims the forgiveness of sins, there the healing ministry is veritably at work."

Leslie D. Weatherhead writes in *Psychology, Religion and Healing*, "The forgiveness of God, in my opinion, is the most powerful therapeutic idea in the world."

* * *

August 29, 1954 (Christ the King Sunday).

Topic: "How to Become a Christian."

Hymns: "O For a Closer Walk With God," "True Hearted, Whole Hearted King of Our Lives," "The King of Love My Shepherd Is."

Lesson: Acts 16:16-34. Text, "What must I do to be saved?" (Acts 16:30).

There is no better answer to the text's question than that quick one of Saint Paul. "Believe on the Lord Jesus Christ and thou shalt be saved." But people today like specific application of fundamental answers. Samuel Shoemaker in his helpful book, *How To Become a Christian* suggests practical ways to fulfill this need. They are as practical as the earthquake that motivated the Philippian jailor.

1. Get in touch with vital Christianity as you see it in people or churches. There is Red Cap No. 42 on track 13 with his noon prayer meeting in Grand Central Station, New York. There are hundreds of vigorous churches like the University Presbyterian Church, Seattle, Washington. There are moving books like Elton Trueblood's succinct works or those of C. S. Lewis, a converted sceptic from across the Atlantic. Wherever lives are vital in Christ, there is the place for the seeker to be.

2. Acknowledge the needs or conflict of sin in your own deep ego. Be aware that the struggle is not only of ideas but of inner needs of soul, especially where it is estranged from God.

3. Make a definite decision to follow Christ. An act of self surrender, a turn in one's road, a sharp break with evil are steps in the way. The idea is to move the will to believe and then to let the forgiveness flood the subconscious mind to root out evil.

4. Make a moral inventory. People who turn to Christ are aware of returns that must be made—broken promises, borrowed money, burning words, wasted deeds. Dig deep and break with every known sin that keeps one from loving God and neighbor as oneself.

5. Affiliate with the people of Christ in the church around the world. Naturally it will be a particular group but it should hold fellowship with all who believe. Such a relationship will nourish the soul in daily prayer, Bible study, worship and service.

* * *

September 5, 1954 (Labor Sunday).

Topic: "How Can Christianity Make an Impact Upon the World?"

Hymns: "Christian, Dost Thou See?", "Where Cross the Crowded Ways," "Who Is On The Lord's Side?"

Lesson: Ephesians 6:12-24. Text, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world . . ." Ephesians 6:12.

The biggest question today is how can Christianity make an impact on this world of strife? It can not be done by any gadgets. It can only be done when we know what kind of a world we are facing, what is the heart of the Good News and what effective means will carry this Evangel to the world as it is.

THE PRESIDENT'S PRAYER

Almighty God, as we stand here at this moment, my future associates in the Executive branch of the Government join me in beseeching that Thou wilt make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere.

Give us, we pray, the power to discern clearly right from wrong and allow all our words and actions to be governed thereby and by the laws of this land.

Especially we pray that our concern shall be for all the people, regardless of station, race or calling. x May cooperation be permitted and be the mutual aim of those who, under the concept of our Constitution, hold to differing political beliefs - so that all may work for the good of our beloved country and for Thy glory. **Amen**



President Eisenhower's inaugural prayer, reproduced above, is now being used by the U.S. Treasury Department as an achievement award for individuals and organizations selling Government savings bonds. A colored reproduction of the President's prayer is framed with wood from the platform upon which the President stood to take his oath of office.

1. The world today is pretty much the same in every section of the globe due to the airplane and radio communication. The metropolitan centers of Buenos Aires, London and New York are similar. The rural sections of Ecuador and Asia have much in common. The distinction is no longer one of geography alone. The common factor is the inner struggle of the self or basic human drives, in terms of one's locale.

Life has a way of organizing itself even on the lowest possible factor. Shipwrecked men on a raft will see an emergent unselfish leader unify the victims. They will also see greed and revenge try for unequal rations or seek for power.

With life on a raft as a basic unit, one can see how life in families, in institutions and towns tends to organize. The struggling forces soon reach system proportions. Then two or more conflicting systems may unite temporarily to defeat a third. At that point their enmity flares anew. The Gospel has to deal with people in such a world of power drives, systems and coalitions.

2. In that kind of a world, what is the message Christianity hopes to bring? It is not a campaign to bring people into the

churches. It is not a drive to carry Western Christian culture to the world. Christianity can flourish in several different cultures as far removed as American, Japanese or Indian. The distinctive message is that God is the Lord and His Kingdom includes all hearts that royally belong to Him in Christ. However, we can't proclaim that message apart from the situations of people as people where they are. As a result the battle is a spiritual one discussed by Paul in Ephesians, chapter 6. It is a war of the Spirit against the spirit of evil.

The message of the Gospel is designed to win people to a new world fellowship with Christ at the center instead of self-interest. The church is the means and not the object of this effort. The goal is a changed personality in Christ which is reflected in changed human relations. These new relations in turn reflect themselves in new organizations of human life, human systems and human coalitions as we mentioned. Here Christianity makes its impact on the world.

3. The means whereby this is accomplished include demonstrating the principles, the deeds of love and the techniques

of the Kingdom. There is a sense in which Christians must identify themselves as separate from the worldly cycle of self-interest. By lives of sharing and mercy, Christians can confront the world.

Specifically this program begins when one person starts making an impact for Christ on his own family and hometown. Then it will shine across the seas and win the world to Him.

* * *

September 12, 1954.

Topic: "Getting In Tune With Life."

Hymns: "O Word of God Incarnate," "Break Thou the Bread," "How Firm a Foundation."

Lesson: II Timothy, Chapter 3. Text, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. . . ." II Timothy 3:16.

The Bible was written that a godly man might be equipped for living in tune with life. What does it mean when we say the Bible is an inspired word able to guide us in belief and conduct? It signifies that in the Bible alone of all volumes we find our only clear, full source of knowledge about a personal God who is the Lord of life and the universe.

The Bible puts meaning into the things a man learns by the hard training of experience. The hope of its message changes him from saying as a pessimist, "What will happen, happens." Instead, he speaks as a believing realist, "What happens has consecutive, related meaning in the mind of God." (Romans 8:28.)

The Bible reveals human nature as it is in all its diversity. People are much the same today as they were in the Old and New Testaments except for their clothes and Anglo-Saxon names. The woman who annointed Jesus' feet is like the neighbor who cleared the snow from all the paths of a household in sorrow. Then he went away as anonymously as he had come. There is love. There is hate. Hearts that find the Saviour find a new life.

The Bible is the record of God's appraisal of the capacities of man's deepest nature. A man who care at all what kind of a life he has within can take his bearings and avoid the shoals that are his potential temptation.

The Bible reveals to the weary and strugglers of life that man's existence is not a senseless exertion but is the preliminary stage for an everlasting life in the presence of God.

All of these messages from the Scriptures bring us more in tune with the Creator's universe and give our own hearts compass bearings by which to sail toward the sunset. By the Scriptures we can learn that after a life of toil "morn shall tearless be."

Frequently our lives are out of tune with God because we have neglected His Book due to some adolescent conflict between Scripture and our expanding insights. However, we need to realize our concepts in the faith grow and regroup themselves around our Saviour.

When the Bible is read with such a confident faith, by the medium of print one becomes in tune with the revelations of an

infinite Lord through the heart responses of His prophets.

This conviction is attested by the unity of the Book despite the diversity of times and dispositions of its writers. Its unity is an expanding unity as it goes from early concepts of God to the full knowledge of Him in Christ. Saint Paul wrote of learning as a child and then becoming a man. The law was the alphabetic play blocks to lead men to the living spiritual Word Incarnate.

The value of the Scriptures to tune us to life is in the high and unique ideas of God it reveals. Through varieties of cultures men have felt in the presence of the very highest.

The fact that the Bible has changed the lives of men and nations who come to grips with it only indicates further that it is the Word of God for living. Men who read the Scriptures become new men in wisdom, love, strength. People who ignore the Bible miss the markers on life's path and become confused in the intense stimulation of hazardous modern life. But they who read find the Bible as a lamp unto their feet and a light upon the path that leads to life evermore.

* * *

September 19, 1954.

Topic: "The Power of Silence."

Hymns: "I Heard the Voice of Jesus." "Softly Now the Light of Day," "Lord, What a Change."

Lesson: Psalm 46. Text. "Be still, and know that I am God. . .". Psalm 46:10a.

The picture of the Hebrew word for be still is the amazing silence that comes to a factory when it shuts down machine after machine at five o'clock. The roar and clatter dies. The vibration goes out of the floor. Then the personality can hear its inner depth.

1. This inner consciousness is the great new factor to stress in effectual prayer. The consciousness is the profound inner reality of a person. The poet knew it when he said, "My words fly up, my thoughts remain below. Words without thoughts never to heaven go." In other words, prayer is projecting the whole personality to God. In silent prayer we become aware of the richness or poverty of that soul communication.

For myself, I find an analogy of what I mean in my relationship to my little black dog. The consciousness of the dog and myself are linked often by signs or words. The dog's eyes reveal the intention to obey or the mischievous glint of rebellion. So it is in silent prayer, we link our hearts to God.

2. The powers of silent prayer in the framework of soul consciousness are vital.

First of all silent prayer clarifies the inner life to reveal what one is really praying for. The possible barriers of human alienation come to mind. It was this that Jesus referred to when He said, "Leave thy gift at the altar and first be reconciled to your brother."

Second, silent prayer permits the Holy Spirit to use the vast storage of impressions in our souls. "As man thinketh in his heart, so he is." All of this comes to mind in the significant silence. There is more material, information and potential energy buried in

one's unconscious life than is normally recognized. Silent prayers are the avenues of recollection and use of this power.

Third, silent prayer, by linking the consciousness of God and the consciousness of man (including his unconsciousness), develops great, latent vitality. Patterns, answers, insight and resolutions are deep in the heart.

3. These vast spiritual powers available in silent prayer exist on several levels.

The lowest level of silent prayer is simply and legitimately the deep emerging of autosuggestion. This explanation is as useful a means to God as a more miraculous device. Many ministers have been guided to certain hospital calls this way in answer to their members' petitions in dire need. It is the same way an answer comes to a knotty problem in the morning after an evening prayer.

The middle level of prayer could be described in the area of group suggestion or even mental telepathy. Frank C. Laubach has a mighty pamphlet entitled *Prayer, the Mightiest Force in the World*. There he describes praying at the back of a lady seated in front of him on the train. She turned abruptly and said, "What this world needs is more religion." She could not answer his query, "Why did you say that?" But from experience he knew that silent prayers beamed at people often invoked such responses. He even vitalized a lethargic congregation one Easter from the back row of a chapel in India. He simply shot flash prayers at the pastor and all seated near him. A new quiet and attention resulted.

The highest level of prayer is the direct communion of one's consciousness with God. It is difficult to attain. It is like a husband and wife carefully tuned to each other. Often at breakfast they blurt out simultaneously the words of an identical thought sentence. Even so our silent communion with God comes as a result of deep cultivation of His consciousness and ours.

"... More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and
day.
For what are men better than sheep or
goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands of
prayer,
Both for themselves and those who call
them friend?
For so the whole round earth is every
way
Bound by gold chains about the feet of
God.

—Tennyson

* * *

September 26, 1954 (Christian Education Day)

Topic: "The Foundations of Belief."

Hymns: "Faith of Our Fathers," "I Love to Tell the Story," "Crown Him With Many Crowns."

Lesson: Proverbs 22. Text, "Train up a child in the way he should go. . ." (Prov. 22:6).

A door with rusted hinges becomes a prison barrier instead of an entry gate. A religious life that does not grow becomes a shroud for a deadened soul. What are the requirements for a growing Christian faith?

1. Adequate concepts of Christianity. The facts of the Bible deal with an adequate way of life. They are not detached. What happens in life depends on what a man believes. Christianity turns pagans to Christ and aimless lives to purposeful God-centered lives.

A foreman in a New York boiler room was a bully. Later he became a Christian. With his new concept of life in Christ came a better treatment of his men and reduction in accidents.

The facts of the Bible lead to a vital life and not a dead one concerned with inorganic facts like the size of the ark or the colors of Joseph's coat. Rather, it concerns the new personality of a man. One moralistic lady, who objected to Sunday grass cutting, told her daughter, "When our neighbor wants to borrow our lawn mower today, tell him we do not have one."

The facts of the Bible lead to a concept of total life in Christ rather than partial. The life challenging concepts of Christ lead to men and women under God that are socially responsible, politically effective and personally contented in Christ.

2. Besides an adequate concept of the Christian life, a growing believer needs a deep commitment of the will to the Saviour. William James says that the crisis of self surrender was and is the vital turning point of religious life. It is somewhat like going on a European tour. You sign up for the trip without knowing all the passengers and details. You know the cost is total participation.

Uncommitted Christians are like the new wiring all installed in a new building before it is hooked into the city system. It is neat but lifeless. It is like turning the thermostat of the heater down where it will make no response to weather changes.

3. The third requirement is continuity in growth. When a little boy fell out of bed, he told his mother that he had fallen asleep too close to where he got in.

Growth in soul development comes by particulars. Power is where a person meets a problem in particular.

Arnold Toynbee says that the key factor in civilizations is the reaction of a people to a situation not just a fixed fate. It is the result of personal growth in the issues and decisions of the day.

The foundations of vital faith are the concern of parents, young people and the leaders of the church responsible for Christian education.

* * *

October 3, 1954 (World Wide Communion).

Topic: "The Cup of Memory."

Hymns: "Here, O My Lord," "Jesus, Thou Joy of Loving Hearts," "O Master, Let Me Walk With Thee."

Lesson: Luke 22: 1-20. Text, "... this do in remembrance of me..." Luke 22: 20.

Samuel Johnson said pointedly, "What human nature needs is to be reminded,

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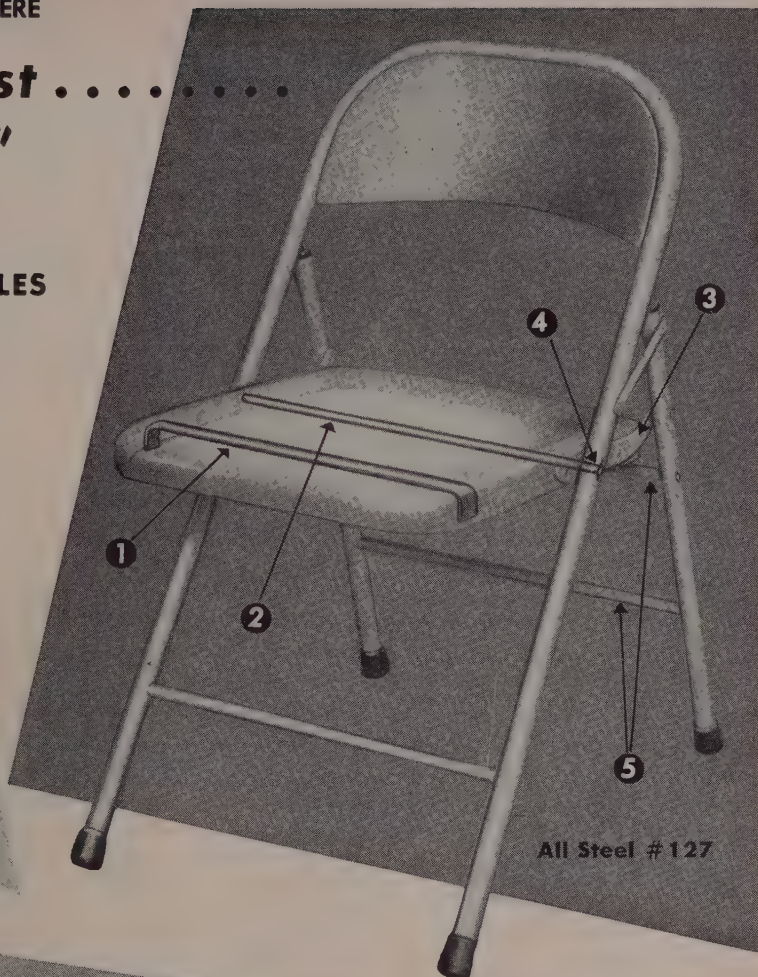
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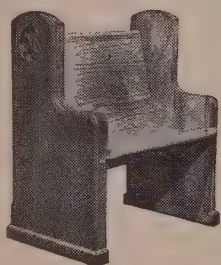
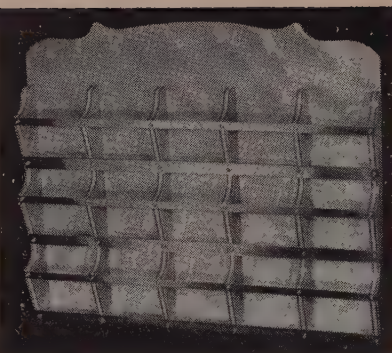
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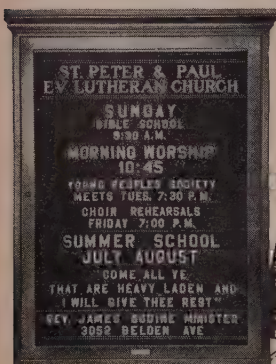
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more than to be informed." The faculty of memory is one of our rich assets. By it, God has given us the skill to recall the power of "love so amazing, so divine" and to recreate the picture of our Saviour's atoning death.

The Lord's words are very simple and profound: "This do in remembrance of me." When He uttered that almost pathetic request there was still the agony of the Cross to be faced. The disciples had no assurance of the Victor and His empty tomb. We are more fortunate in our remembrance. For us it is almost a foregone conclusion to say with Victor Hugo, ". . . nothing is so powerful as an idea when its hour is come." We remember Christ's death and resurrection as a unit rather than in suspense before the third day.

James Black suggests several high points of remembrance:

1. That His truth prevails over all opposition. While Camaliel may have been timid in suggesting that Christianity be allowed to prove itself as of God or not, we ought to realize now that Christ can overcome the barriers to His Kingdom that we encounter today.

2. That the cost of our liberation from sin's slavery was the gift of Christ's life. It is so easy for us to see the Saviour from the vantage point of an art gallery. The agony is painted in oils when originally it was done in blood and tears upon a dusty face shining with the brightness of God's presence. The moral energy of His crucifixion is greater than we sometimes remember because "we can not know, we can not tell what pains for us He suffered there."

3. That the strength of God's weakness is stronger than man's power. The crafty high priest suggested it was expedient that Christ be put out of the way. It was easily within their power to crucify "the man of sorrows and acquainted with grief." What they did not reckon on was that He could not be bound even in death. There was no wall to contain Him. There was no lead sheeting to protect people from the eternal radiation of His spirit. The life of the crucified permeated every man, institution and society, and even overthrew the hierarchy that condemned him. The folly of our time too is to think hostility is the last word.

4. That in the cup of renewal is offered participation in a world fellowship of believers who bridge all barriers and earthly chasms. The Christian faith involves not only vertical relation to God but also the horizontal relationship of love between the believers.

5. That the seeking, redeeming love of Christ is still available to men in our age. Again and again we see men and women falter in the traffic of our crowded lives. Then in the tumult they remember Jesus Christ and they are whole again.

October 10, 1954 (Church Attendance Sunday or Harvest Festival).

Topic: "The Mysterious Presence."
Hymns: "I Need The Every Hour," "Blest Be The Tie That Binds," "The Church's One Foundation."

Lesson: Hebrews 10:1-25. Text, "Not forsaking the assembling of ourselves together, as the manner of some is; but ex-

(Turn to page 28)

Stenafax Stencils Now More Readily Available

WILLIAM M. HUNTER*

REPEATEDLY, in articles in *Church Management* on D.M.E.—*Direct-Mail Evangelism*, I have referred to the miraculous, amazing Stenafax Stencil.

Just recently it has come to my attention that when James A. Robison of New York suddenly became ill, a number of *Church Management* readers were upset because their stencil copy was suddenly returned to them. Mr. Robison has processed stencils for me for virtually three years. He has done excellent work.

However, I am happy to report he is now back on the job—but he must work on a definitely limited schedule.

When I learned of the “snafu” condition of *Church Management* readers of these stencils, due to Robbie’s illness, I wrote to the Times Facsimile Corporation, manufacturers of the Stenafax Machine which processes these stencils. They sent me a list of all companies known to them—as of May 14, 1954—processing these stencils. Church leaders may wish to contact these processors directly. Prices may vary somewhat from dealer to dealer, but mainly they retail at about \$1.75 each, plus postage.

Obviously, service will vary from processor to processor, depending upon volume of business, the degree to which they recheck the work. For instance, when Robbie was sick, I had some stencils “burned” for me by the Gestetner people in Yonkers, since I was visiting them on business. It is their standard operating procedure to take a piece of a stencil provided for that purpose, and make a test burn of part of the copy, and then run this off on a standard machine right there in the processing room. This assures them—and you—that your finished stencil is just as good as your pasted-up copy will allow, allowing for an almost fool-proof stencil. Some, if not all, of these dealers may have such a double-checking service, and if they do, it will noticeably slow down the service, though improve the quality of

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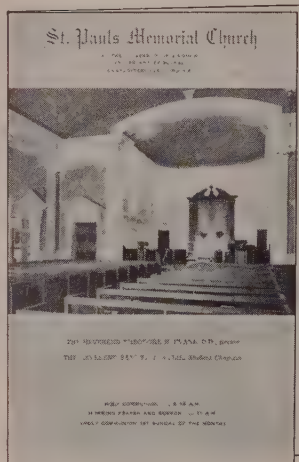
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Box 506, Robinson, Illinois. Literally
hundreds of churches have already re-

ceived copies of this *Manual*, and many
are instituting programs of promotion
which—some pastors report—are already
“showing results.”

I have been invited to go to England
late this summer to conduct some work-
shops on church promotion—essentially
what I call “D.M.E.”—by the Gestetner
Corporation, as a service to the churches
over there. I shall be bringing our
brothers across the sea essentially the
material contained in this *Manual*,
which, in turn, is mainly a compilation
of articles I have had over several
years in *Church Management*.

Sermon Calendar

(From page 26)



horting one another: and so much the
more, as ye see the day approaching.”

1. What are valid reasons for church
attendance in our highly mobile and com-
plex generation?

The social reason of getting together to
sing and pray with friends is still signifi-
cant but not dominant. There is also the
appeal of a well grounded habit offering
stability to life plus the aesthetic appeal
of the organ, the windows and the scarred
oak tree outside. But there are even newer
reasons in the psychological gain of peace
of mind and release from nervous tension
which comes while sitting in the meeting
house. Yet all these are insufficient unless
the presence of God is felt. If He seems
near then life in all its conflict and pressure
is made whole.

2. How can any modern man define
the sense of God's presence? Most people
are desirous of His nearness but hardly
know what it is.

The presence of God in a worshipping
congregation is like the sun in focus
through a burning glass or mirror. The sun-
shine, which is everywhere, is brought to a
point where concentrated rays burn or flash
a brilliant shaft of light as in a navy signal
box.

Church Management: July, 1954

The rays carrying the television signal of sound and sight are everywhere. But they only form an image in the tube of a set. So the impulses of God's love are everywhere, but they are more significant in the congregation worshipping Him.

Sometimes a community seems asleep. But just let a child get hurt by a car as happened here last week, and the ambulance flies and the police car screams as men and women rally for the priceless life. The world seems to forget God during the toil of the week but in the assembling of believers He is made near and the cares of His people are remembered in prayer together.

The presence of God is the personality of God in focus to the believers, for His presence is always everywhere.

3. Many people who worship together are discovering the power and results of God's presence. The people in Jesus' day took knowledge of the disciples that they had been with Jesus. Moses himself was not aware how his face shone after the encounter on the mountain.

One of today's sociologists, Jane Stewart, published a report on group attitudes reflecting the factor of church attendance in an industry's well-being. She found that about three quarters of the employees went to church: the others occasionally or never. She also found that three quarters of the so called well-adjusted personnel were church attendants and that those who were noted as malcontents and frequent victims of accidents were not church attendants. In other words, the peace of the presence of God in worship has some observable carry-over to the life in plant or office.

Where two or three are gathered together is not the presence of the Lord in focus in their midst. By their believing hearts peace can be received as His gift. The power of His presence can be carried in the soul to the foundry, the assembly line, the office and the store.

"On Entering A Chapel"

Love built this shrine; these hallowed walls uprose

To give seclusion from the hurrying throng,
From tumult of the street, complaint and wrong,

From rivalry and strife, from taunt of foes—
If foes thou hast. On silent feet come in,
Bow low in penitence. Whoe'er thou art
Thou, too, hast sinned. Uplift in prayer thy heart.

Thy Father's blessing waiteth. Read within
This holy place, in pictured light portrayed,
The characters of worthies who, from years
Long past, still speak the message here displayed

In universal language not to fade.

Leave then thy burden, all thy cares and fears;

Faith, hope, and love are thine, for thou hast prayed.

John Davidson, British Poet
(1857-1909)

(Turn to page 34)



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What Makes A Congregation?

JOHN R. SCOTFORD*

WHEN people throng the churches, Protestantism waxes strong; when the pews are scantily populated it grows weak. Our is a faith with a message. Unless it is heard it cannot be heeded. We cannot work by remote control; we must meet the people face to face. Good congregations are essential to an effective Protestantism.

Yet little thought has been given the question, What really constitutes a group of people into a congregation? How does it differ from an audience? What are the conditions which favor growth, not alone in numbers, but in an inner life?

An aggregation of people with good ears is not a congregation. For a minister a perfect nightmare would be to dream that the passengers on a subway train had been debouched into his church and that he had to preach to them. Almost as disconcerting would be to face a congregation assembled in one of these examination halls where each seat is firmly anchored six feet from every other seat. In either situation the most a preacher could do would be to deliver a religious monologue—chiefly to himself.

To be a congregation a group of people must do more than hear the same sounds. Ideally they should share in a common experience of worship. Together they should enter into the presence of God.

This pre-supposes the knowledge of a common language and the sharing of certain basic ideas. Beyond these are a number of more subtle factors which have been given too little consideration by the lay people, particularly when they are building new churches.

One of the great ends of worship is to feel that God is with one in the church. This cannot be achieved while we are thinking about ourselves. Self-consciousness is the foe of true worship. In church our attention should be directed away from ourselves and towards others, and supremely toward the great Other—God.

Unselfconscious worship makes two requirements of the place in which it is held.

No one should stare at anyone else. This discourages circular pews which make it possible to see who is present without much exercise of the neck muscles. The choir should not look into the faces of the congregation. The minister should not sit on a throne high and lifted up gazing at the faithful. When people look at us we think about ourselves and more particularly about our clothes. This both makes us uncomfortable and diverts our attention from the purpose for which we have come.

On the positive side, our thoughts are drawn away from ourselves as a place of worship has a strong center of interest. Instead of a multitude of minor distractions, such as polychrome organ pipes and clamorous windows, the attention should be focussed on a few dominant objects which possess both religious significance and beauty.

Another helpful factor is the nearness of the people to one another and to the leaders of worship.

The objection to balconies is that the people who sit in them are prone to fall into the role of onlookers rather than of worshippers. Instead of participating they merely observe. When a church is wide but shallow the congregation breaks up into a number of pulpit committees sizing up the preacher. In New England there is usually one hard-faced individual who sits over by the windows with an expression on his face which says, "Preacher, I dare you to make a dent in me!"

Churches have spent many thousands of dollars for movable partitions of various sorts so as to provide overflow space for Easter and other high occasions. We believe that most of this money has been worse than wasted. Not only do these arrangements limit the use of the church on the other Sundays of the year, but they offer the person who sits in the overflow space a spurious experience on the high occasions when it is used. The people on the fringes of a congregation do not get the full force of the service.

They are not truly a part of what is going on. They see and hear, but they do not enter deeply into the worship—which may be one reason why many of them do not come back until next year. It is not attendants but worshippers which constitute a real congregation.

HOW MANY PEOPLE WORSHIP?

The important question about a church is not how many it seats, but how many people can worship in it. These are two very different matters. Our fathers strove to get as many people as possible within sound of the preacher's voice—trusting him to do the rest. Our present ideal is to arrange our churches so that the maximum number can participate actively and unself-consciously in what goes on. This end is often furthered by taking out pews. Every empty seat says "No" to the words of the preacher, and the fewer the number the better. "Amen" and other corners can well be cleared out. Usually there are too many of both front and back pews. When a church is overly wide, why not leave a good, generous space between the pews and the windows?

The objection is always raised, "How about Easter—or funerals—or weddings?" The answer is that chairs can be brought in, and that this is wonderful psychology. For weddings, people might even stand up—which is what they want to do anyhow. But this leads us to a deeper question which has been little thought about: how large should a congregation be?

It might be well to begin with the opposite question: how small can a congregation be? What is the minimum in which the spirit of group worship can be developed effectively? This depends upon how the seats and the people are arranged. If the worshippers are seated close together and the room is not too large a satisfying service can be held with 35 people. With less than this the individuals loom so large that it is difficult to escape from personalities and to concentrate the attention upon God.

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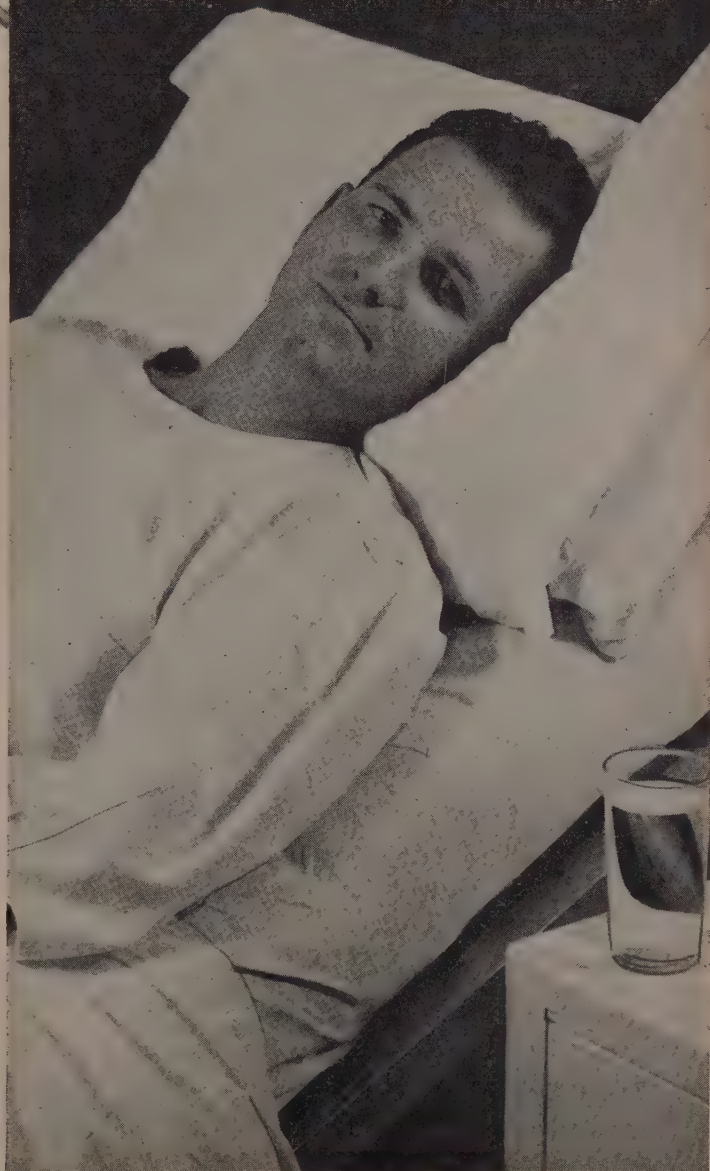
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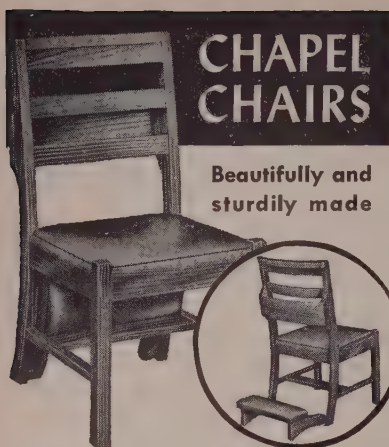
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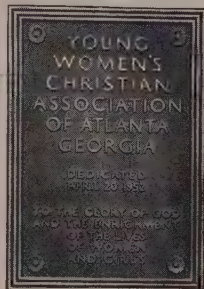
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City Story

Problems of the downtown city church, once in a fashionable neighborhood but now surrounded by slums, are told in "City Story," latest motion picture produced by the Broadcasting and Film Commission of the National Council of Churches of Christ. In this scene, Warner Anderson, who plays the role of pastor, finds June Kenney, a girl who recently moved into his neighborhood, in the hands of police.

The bigger the better has been the common assumption about congregations, with the ability to hear and see the only limiting factors. Here, again, much depends upon the room in which the worshippers meet. Yet there are also two psychological factors to consider. The larger the group the more difficult it is to establish a common tie between them, and the less the sense of participation on the part of the individual. In 1918 I preached to six thousand men who had been in the United States Navy two weeks or less—and who were still dazed by the transition which they had undergone. I said my words, they thought their thoughts, and neither had much to do with the other. This is an extreme illustration, but the larger the audience the easier it is for the speaker to lose contact with it. The sense of responsibility also diminishes as the numbers increase. Because a mob is anonymous it is also irresponsible.

How to handle outsize congregations is rarely a practical problem for either churches or preachers but there is a related question which needs thought. What is the size of the group which is most conducive to a mutual experience of worship?

VALUE OF SMALL CONGREGATIONS

A personal experience first brought this problem to my attention. At one time I devoted much of my time to lecturing in the public schools of Cleveland, Ohio. Where there was an assem-

bly hall I would speak once or twice and go on to the next place. Where there was no hall, I would use a classroom, repeating my talk as many times as might be necessary. (My record was seven times in one school day.) To my surprise I found that I might or might not register on the large audiences but that I never failed when I had a hundred or more children close about me. The small group was more effective than the large.

A ministerial friend has had a similar experience. He was jamming his church and thought that the crowded condition of the pews was one large factor in his success. He hesitated to institute a second service for fear he would lose some of the enthusiasm of a packed church. When he finally made the venture he was surprised—and delighted—with the results. With the smaller congregations he achieved something which he had missed with the one large service.

An increasing number of churches are now holding duplicate, or even triplicate, services on Sunday morning. This custom began with churches which could not take care of their congregation with one service, usually because they were meeting in a small room. However, when an adequate building is erected the two services are usually continued. It has been discovered that two hours attract more people than does one hour and also that the smaller group participates more intimately than does the larger, especially if there is no sense of defeat attached to the smallness.

A parallel trend is appearing in the Roman Catholic Church, where the current emphasis is on creating in the congregation a sense of intimate participation in the Mass. To this end smaller parishes are being set up and smaller churches being built, simply because the people in the back pews do not get as much out of the service as do those in the front. To get the people close around the altar it is being restored to its original form as a table and in some instances placed in the center of the church so that the people can gather about it on all sides.

From the point of view of present-day Protestantism a congregation should be a worshipping rather than merely a listening unit. It should be united by what it feels as well as what it hears. To this end it is essential that the people be seated rather compactly together with their eyes directed toward a common center. Even the choir should be so seated that it feels itself a part of the worshipping congregation. The individual should lose himself in the larger unity, and thus have the way opened toward an experience of the presence of God. Instead of crowding our churches with listeners we should fill them comfortably and as many times as may be necessary with worshippers.

Even though all our "great preachers" are dead or retired, church attendance is better today in the United States than it has been for many years, and far better than is to be found anywhere else in the world. Preaching has undoubtedly improved, but the motive for going to church is less and less the hope of hearing a great sermon and more and more the expectation of entering into the presence of God. On this basis the future of Protestantism is bright.

TEEN-AGERS HANDLE MONEY WISELY

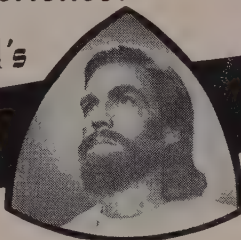
Parents may find it hard to believe but when properly instructed teen-agers do handle money wisely. Authority for this observation is the Consumer Education Department of the Household Finance Corporation which enlisted hundreds of volunteers in a pre-publication workout for its new 24 page booklet, *Money Management for Young Mod-erns*.

Schoolteachers aided young people in the finance company's trial program with the result that teenagers discovered that even a limited amount of cash could be directed toward getting the things they wanted most if they followed a personal spending plan. Company officials report that many young people surprised themselves by getting things they thought were out of reach. Cynics who began with a feeling that without a regular income planning was useless, were whistling a different tune when experiments ended.

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Down to earth in its approach the booklet helped these young people in handling the allowance as well as extra earnings so that they would be able to cope with more complex financial matters when school days are over. To care for handling costs, Household Finance charges 10 cents for this pamphlet which may be purchased from its office at 919 N. Michigan Avenue, Chicago 11, Illinois.

PYRAMID AUDITIONS CHURCH GROUPS

Pyramid Records announces that it will audition records by Church groups

or soloists as a part of its program of recording a series of religious music. The only company to record the "Sermon on the Mount", Pyramid will include in its new series not only inspiring readings with instrumental accompaniment, but soloists, and vocal ensembles who will do gospel sermons, camp meeting spirituals, hymns, and songs on religious themes. The call for newcomers to audition records is made despite Pyramid's rosters of stars, such as: Buddy Costa, Marian Maye, Reilly and the Gospel Seven. Audition records should be sent to Pyramid Records, 1658 Broadway New York 19, New York.



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Sermon Calendar

(From page 29)

October 17, 1954 (Layman's Sunday).

Topic: "The Management of Life."

Hymns: "Now Thank We All Our God," "I Thank Thee, Lord, For Strength," "Lord, Speak to Me."

Lesson: Leviticus 27 (Selections). Text, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

The main task in life is the management of life. We cannot possibly read all the books or view all the television programs we desire. We cannot hold down all the jobs that interest us nor fulfill all our opportunities. Life has its limits.

The course of life is to make choices and be the master of life in proper management. Joseph Strecker in *Principles of Psychiatry* says that nowhere in life do you get to a point where the tugs and conflict of choices are eliminated. They have to be managed in proper balance.

One of the chief areas in life where personal management problems reveal themselves is in handling our money. Usually anyone with a deep seated emotional disturbance will reveal its disabling effect in money management. Jesus said, "You cannot serve God and mammon, or money."

A life organized about God is a better managed life in self discipline than a life centered in self trying the impossible feat of satisfying self.

The Bible teaches a broad program of human manership of life, life with recognition of God as the Giver and the Goal. Tithing is the practice through which the ideal and the reality are put into practice. Tithing is the explicit recognition that God owns and therefore gives to us all things.

We know He gives us the tangibles and the intangibles of life, which we seek ultimately.

George H. Lamb, once editor of the *Saturday Evening Post*, had these words posted over his desk:

"Money can't buy real friendship—
Friendship has to be earned.
Money can't buy a clear conscience.

Conscience comes from square dealing—
That's its price tag.

Money can't buy the glow of great health—

Giving is its secret.

Money can't buy happiness:

Happiness is a mental attitude,
and you can be as happy in a cottage,
organized with God,
as you can in a mansion organized about yourself.

Money cannot buy the beauty and music of nature,

They are as free as the air that we breathe.

Money can't buy inward peace. Peace is a result of a constructive philosophy of life.

Money cannot buy character:

character is what we are when we are alone."

Personal life management is not just a commercial project. Personal management is the basis of business management and the root of community and social management.

As in business, so tithing and recognition of God's ownership requires one to be productive, to be a good maintainer, to plough reserves back into the service of God.

It is in this sense that men render the tithe to God. Tithing of flocks and grain seems sensible to many folks who have difficulty understanding tithing wages and dividends. However, the principle is the same. God gives fruit to the land. God gives strength to the worker. The tithe is the managerial recognition of God's ownership, the reaffirmation of loyalty to the Divine Owner and a ploughing back into life of God's gifts for its enrichment.

While few see it at first, to practice tithing is the best way to get out of debt. The reason it assists in personal financing is that tithing provides both a sense of God's ownership and a specific place in which to start.

Tithing is also a profound step in the direction of better family life. It involves the cooperation of husband and wife and children. Anyone or any family that tries tithing as a new way of life management will usually discover God in a deeper way and reap the dividends of discipline, control and good humor.

• • •

Church Management: July, 1954

October 24, 1954 (United Nations Sunday).

Topic: "The Role of the Christian in an Unsettled World."

Hymns: "We've a Story to Tell to the Nations," "God of Our Fathers, Known of Old," "Hail to the Brightness of Zion's Glad Morning."

Lesson: II Corinthians 4 Text, "Renounce the hidden things of dishonesty . . . but by manifestation of the truth commend ourselves to every man's conscience in the sight of God." II Cor. 4:2).

The role of the Christian in this upset world is to forsake deceit, craftiness, dishonesty and the way of the world and to commend himself as salt of the earth to every man's conscience, in God's sight. What can be the Christian's contribution to the colony of nations on God's earth?

There are four basic ways of living all jumbled up over the earth. Each form is demonstrated in most communities.

1. There is Christianity which acknowledges God and our Saviour and by the Spirit seeks to serve His Kingdom.

2. There is materialism in two forms. One is held by those who had idealistic parents but now seek only this world's goods. The others have drifted to crass materialism with no ideals.

3. After no ideals are held one becomes philosophical and follows what is called naturalism. Here there is no meaning; only cause and effect within a grinding process.

4. Last of all when one gets tired of that philosophy without hope he becomes a nihilist who cries, "Better a terrible end than no end to this terribleness." That is the spirit blowing today which utters, "Eat, drink, for tomorrow we may die."

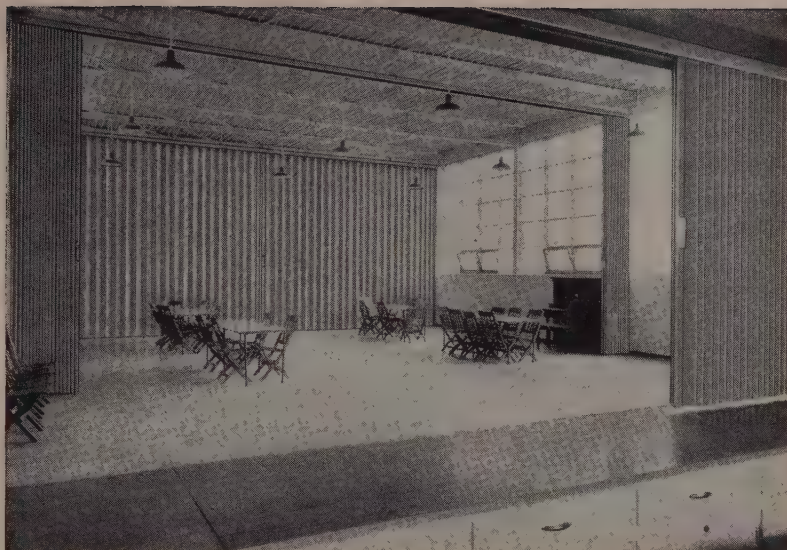
These four forms in various blends of old and new exist among our people. The essential question is whether man is a spiritual being or an animal. The wonderful role of the Christian is to show the world of nations that man is a spirit under God's sovereignty. While that is our role there is an ongoingness of life as in the days of Noah. People were eating, drinking, marrying, all unaware of destiny or God. But the role of the Christian is to shine in the darkness that men may see Him.

Dr. Engstrom, Vice-President of the Radio Corporation in America, a Presbyterian Elder, said that the role of the Christian is to go, contact people and interpret to them the spiritual nature of modern man and the Lord Jesus Christ.

People can fulfill this role in four ways: in the mystic's solitude in the desert; in the loyal follower of Christ at his daily trade in the market; by a bond of people on a crusade, or in a combination of these. This last is perhaps the feeling of our age. All things are used to proclaim God's rule in the busy world of men.

A little newsboy holding his unsold papers was crying. He replied, "I've forgotten my holler." The church may have forgotten her role. It is to acknowledge the great "given" of the Gospel of Christ. It is to lead in a grand renunciation of self and the world. It is to proclaim the Good News of God and man in reconciliation.

(Turn to page 40)



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Integrating the Parish Program

RALPH W. PARKS*

MOST of us often have the feeling that the organized life of our parish has little purpose, less affectiveness, and almost no relationship to the real job we are trying to do. Most clergyman regard that job as bringing God's children into a living relationship with him through public and private worship, through the sacraments, preaching, and through the relationships of God's children within the Church. Many of us are utterly and completely discouraged when we honestly look at the life and work of our guilds, scout troops, men's clubs, and young peoples organizations and try to relate their efforts to the real job at hand. What is wrong?

The difficulty more often than not is that the work of the parish organizations is not integrated about the central task of bringing God's children into a living relationship with him—the job we spoke of in the previous paragraph and the real purpose of the Church. These organizations are flying off in all directions at once instead of pulling together with a common purpose and task to perform.

It is basic to think that everything we do in the Church is part of its educational work, including worship, church School, youth organizations, sewing circles, men's clubs, and the sermons, just to mention a few. The task of the minister is to see that all these agencies educate and drive toward the common purpose.

This article is concerned chiefly with one of the most important jobs the Church does—that of proclaiming the Gospel to the world.

As Charles Kean pointed out, the local parish program must serve as an effective channel for the Gospel and its total life is a reflection of God's saving acts in order that his love may come in contact with the common everyday life of each and every member and endow him with power. I keep asking myself these questions: Does my men's club proclaim the Gospel? Is St. Bridget's Guild reflecting God's saving grace or is it a gossip session for a few of the old

girls who like to get together for a monthly supper and gab fest?

If the local parish church is to serve as a channel for the promulgation of the Gospel, then its entire program, including that of each group and organization must be organized with this purpose in mind and with this goal kept in the foreground. Groups that meet solely for recreation and fellowship or to raise money for new kitchen dishes and a new carpet, but are not concerned for the outreach of the Gospel, have little place in God's Church. We clergymen are constantly under judgment when we stop long enough to consider the individual groups that make up the over all program of our Church. We may see lots of activity and some good statistics, but where, other than the pulpit, is the Gospel being proclaimed? Now is the time for all of us to re-value the structure of our several parishes in terms of the purpose for which they exist and then to humbly set to work correcting our errors and mistakes. 🍀

Annual Planning Conference

We must organize our parishes to do a better job of educating our people as to the real purpose of the church and to integrate the work of our guilds and other organizations. We can begin to do this at an annual parish planning conference attended by lay leaders and officers of the several organizations. The goals for the coming year are agreed upon and the program for the year ahead discussed and clarified. The part each department is to do can be pointed out. All dates for meetings, dinners, and other activities can be put down on everyone's calendar to eliminate duplications and conflicts. Such a conference needs to be at least a full day long and should begin and close with worship. The chief value of such a planning conference is that everyone concerned with the program has a part in the plans made, as well as in their execution during the coming months. Several Methodist Churches that I know of in the Detroit area have found this instrument to be of great value in stimulating and promoting their local program. It eliminates

the hit and miss methods which many of us use in preparing our financial campaigns and our Lenten programs under the pressure of too little time.

The work of this conference is carried on throughout the year and implemented by a parish council which meets monthly. The council should be concerned solely with the program of the church and not with its buildings or finances. It can deal with the problems of Evangelism, the Church School, adult education, and the missionary work of the church at home and abroad. It is at once an advisory council and an executive committee and it can be made to work in any size church.

It is impossible for one clergyman in a church to do everything that needs to be done. So he must enlist and train leaders to exercise their own lay ministry in the local situation. The parish council is one means of selecting and training leaders for the present and future needs of the parish church.

Working Commissions

For greater efficiency and wider participation the membership of the parish council should be broken down into working commissions. Each of these should have a church officer or some active layman as chairman in addition to members who represent the various departments and activities of the church. At least four commissions are desirable.

Christian Education Commission—To plan for (and supervise) the whole education program including Church School, the women's program, study groups, tract rack, and the young peoples work.

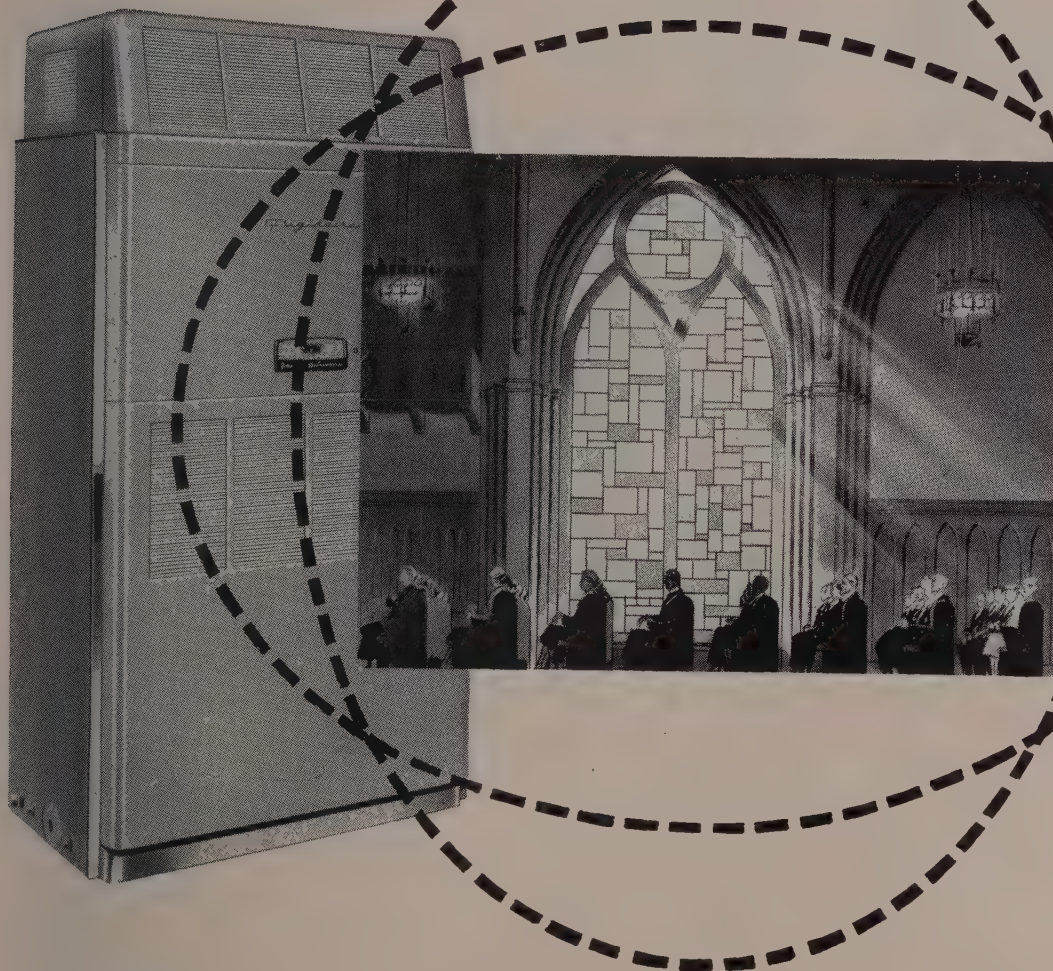
Membership and Evangelism Commission—To develop the program of lay evangelism for obtaining new prospects and then to integrate them into the organized life of the church. Also to re-awaken the interest of inactive and lapsed members and to bring them back into the fellowship of the parish family.

Missions Commission—To receive and evaluate all missionary information and see that it is distributed. To plan

*Rector, Saint Stephen's Episcopal Church, Wyandotte, Michigan.

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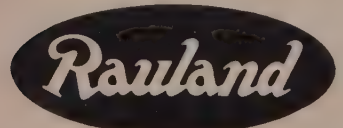


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St. Joseph Episcopal Church, West Bangor, Pennsylvania.

WHEN the people of West Bangor, Pa. decided on a new building for their St. Joseph Episcopal Church, it was not without a certain amount of mixed feeling. On the one hand a strong local sentiment was attached to the original building, erected over thirty five years ago by the community's settling fathers. On the other hand more comfortable facilities were sorely needed by the greatly increased number of those seeking worship.

In 1952, when the inevitable construction of the new and destruction of the old began, it was found that the slate

roof on the original church was as good and strong as the day it was built. The economy minded building committee simply transferred the roof to the new building where it is now perfectly at home.

The Albion Vein Slate Co., original suppliers of the roof's material, have explained the advantages of slate's indestructibility in a recently published booklet (obtained free by writing: *Church Management*). However, old timers in West Bangor like to think of their dying old church as leaving a part of itself for posterity and memory.

and work for the extension of the church locally and throughout the world.

Finance Commission—To prepare the annual budget, plan and execute the Every Member Canvass and promote the principle of tithing and stewardship education throughout the entire year.

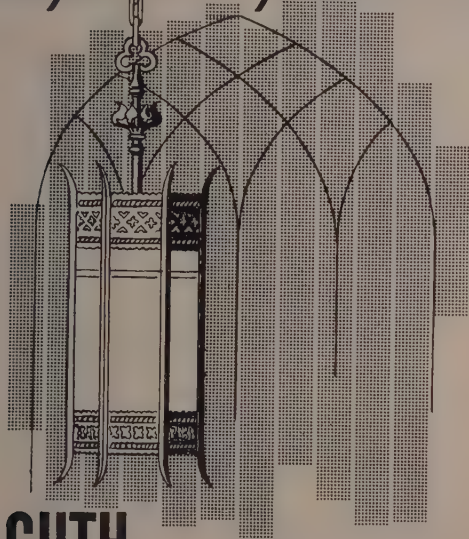
The monthly meeting of each commission is reported to the parish council where its plans and ideas are discussed and integrated with the over all plan of the church which was decided upon at the spring planning conference.

Week-End Training

Still another of the methods being used effectively by some churches is the *Intensive Weekend*. Here a small group of lay people withdraw with a leader to some conference center for a few days of concentrated leadership training. Through Christian fellowship they grow closer together and develop a group spirit. They pray together, study the Bible and discuss the nature and real purpose of the Christian Church and the ways in which its work can be more effectively realized in their specific parish situation.

Church Management: July, 1954

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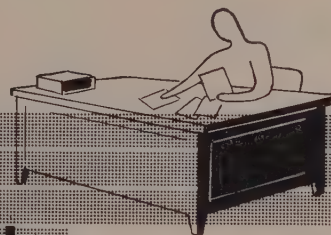
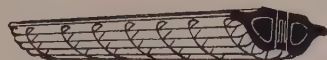


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Modern methods in group work have made these Intensive Weekends into an effective means of reaching our lay people and of helping them to think seriously about the Church and its problems.

Proper leadership for the Intensive Weekend is very important. Trained leaders are sometimes hard to find. Your denomination's headquarters or board of education will have suggestions if you take the time to write them. The leader should be a committed Christian, well grounded in the Holy Bible and familiar with the problems that face a local congregation. In addition, the leader should be able to use the resources and techniques of group work such as group discussion, panel-forum, seminar, and workshop.

Careful preparation and a good leader can produce excellent results with a representative group of Church people during such a weekend or in several other types of conference meetings.

Other Plans

There are numerous techniques and resources available for our use in training the laity but they must be used as instruments and not as ends. They are simply a means through which we spread the Gospel and help our people respond to it.

Some churches have found a one week teaching mission of great value in proclaiming the faith in terms that the lay person understands. In this case the missionary becomes a part of the parish and shares in its life and activities during his time there.

Many churches have a somewhat different approach and invite a minister of the same denomination to come to their parish for a week, during which time he preaches and observes the church in action. He makes an objective analysis and offers constructive suggestions as to where and how the work of the various organizations and services can be improved upon. This is done in conference with the local minister, his officers, and lay leaders. This can be a most constructive and helpful thing.

Still another technique is the parish workshop on Christian Education. This should precede by several months your first annual planning conference. After considerable reading and careful preparation, the lay leaders of the church meet on several successive evenings to discuss the education work of the church (which means practically everything). An attempt is made to discuss the true nature and purpose of the church and to measure the success or failure of your particular church in

terms of the New Testament ideal. In small "buzz" groups the laymen work out practical measures which, when put into effect, will help their Church School and other organizations to more nearly be what they ought to be and to do what they ought to do. A number of helps are available if there is interest in having a parish work shop.

The work of any one of these suggested procedures cannot be carried out later on by the larger organizations of the church. The follow up must be in terms of neighborhood cells and through small groups meeting at the church for fellowship, study, and prayer. If the Christian Church is to advance in our generation it must begin in your parish and mine. We must know the Gospel and the demands that it makes upon us. Our task is "to know Christ and to make Him known".

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I war against the folly that is war,

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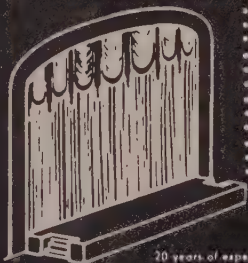
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Sermon Calendar

(From page 35)

October 31, 1954 (Reformation Sunday)

Topic: "The Continuing Reformation."

Hymns: "Christ Is Made The Sure Foundation," "I Love Thy Kingdom, Lord," "The Church's One Foundation."

Lessons: I Peter, 4. Text, "For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the Gospel of God? I Peter 4:17.

Paul Tillich says in *The Protestant Era*, "Protestantism as a church for the masses can continue to exist only if it succeeds in undergoing a fundamental change. . . . To continue to live, it must reformulate its appeal so that it will provide a message which a disintegrated world seeking after reintegration will accept. It has to remold its forms of life, its constitution, its rites, and its individual and social ethics. But the precondition for any readjustment is that the Protestant leaders become aware of the seriousness of their situation.

"The Reformation of the 16th century is, next to the introduction of Christianity, the greatest event in history. . . . It was not a superficial amendment, not a mere restoration, but a regeneration; not a return to the Augustinian or Nicene, or ante-Nicene age, but a vast progress beyond any previous age or condition of the Church since the death of St. John. It went, through the intervening ages of ecclesiasticism, back to the fountainhead of Christianity itself, as it came from the lips of the Son of God and His inspired Apostles. It was a deeper plunge into the meaning of the Gospel than even St. Augustine had made."

Dr. Hugh Thomson Kerr refers in his book *Positive Protestantism* to this quotation from Philip Schaff in his *The Creeds of Christendom*.

The genius of Protestantism is that it is a perpetual rediscovering of the Gospel of Christ. It is not worshipping at some 16th century shrine of Calvin, Luther or Zwingli. The Reformation was something old, not new. It was part of the everlasting movement to free the Gospel, purify the church and re-express the truth in new forms.

Part of the trouble of modern Protestantism is a rigid adherence to the 16th century without continuing to express the Reformation principles today. This factor accounts for much of the boredom, sterility and frustration in the churches. We have forgotten to reveal a vital ongoing Reformation in terms of our own age. The Reformation is an ongoing process. If it is not such then even Protestantism falls prey to the same charges that Calvin and Luther made against Rome. Human nature being what it is, the Reformed Church must keep reformed in its attitudes, its people and clergy. Protestantism is only a vehicle for a strong, vigorous, spiritual Gospel.

The continuing reformation can be traced through Hezekiah's revival (II Chronicles 29:15), Josiah's revival, the reformation under Ezra and Nehemiah, the coming of the Lord Jesus Christ, the Methodist revival, the Great Awakening and similar stirrings in our day. Protestantism is a forward movement rather than a pilgrimage to a 16th century personality. Wherever the Gospel is rediscovered the reform continues.

The results of such ongoing reformation will be inward renewal. The spiritual discoveries make the reformation rather than the reformation produces spiritual power. Such a new love for Jesus Christ causes an automatic sloughing off of decadent religious life. The Gospel or "Happiness from on High" renews a personality and his church.

God is seeking His people today to carry on the process of spiritual renewal. We need a deeper plunge into the Gospel for 1954. If we cannot respond, the lesson of history is that the Lord bypasses a rigid and static church for a more spiritual and dynamic fellowship of believers. But always the remnant for the new is found within the old form. Our task today is to let the continuing reformation operate in our churches that we may serve His onmarching truth.

November 7, 1954.

Topic: "The Marks of a Vital Church."

Hymns: "Spirit of God Descend Upon My Heart," "Glorious Things of Thee Are Spoken," "Onward Christian Soldiers."

Lesson: Acts 2:14-47. Text, "And many wonders and signs were done by the Apostles." (Acts 2: 43b).

What makes a vital church? If our building and equipment were to crumble in the

dust of an explosion, by what measure would we test the inner life of the congregation? The Apostles themselves suggest an early standard.

1. A radiant witness to the Gospel deeds of Christ. We are witnesses to Christian experiences of faith, hope and love. We know God so loved the world that He gave Christ. Effective Christians and congregations today have convictions.

2. A joy in changed lives. The churches described by magazines with national circulation are those who can see the transformation of life going on right now. The convictions shared help others to release themselves into Christ's free service. Joy is the natural concomitant of a person who has been converted. An unconverted person will not be happy in church or out of it. They are like Marley's ghost with his clanking chain of burdens.

3. A fellowship of believers. "By this shall all men know that ye are my disciples if ye have love one to another." Redemptive fellowship springs up among those who know the joy of Christ. This is the therapy principles of the Apostles and of Alcoholics Anonymous. Elton Trueblood points out the cheaper substitute for fellowship. It is when a church member thinks he buys a season ticket.

4. Recruitment of outsiders. A vital church will see souls added by the Lord daily under the impact of convictions, joy, and fellowship. People will ask, "Who are these happy transformed folks?" Remember, it was Ananias who brought Paul. It was Barnabas, too, who helped.

5. A vital congregation practices stewardship or some form of proportionate giving. A congregation becomes an outgoing missionary church. It is not a program house but a household of faith with a program of world mission.

6. A vital living, loving congregation worships. It worships in spiritual need and serves out of spiritual overflow. It is sensitive to the yes and no of God's guidance. It is as aware of the presence of God and this power as it was when Peter, released from jail, stood knocking on the outer gate.

Church work only gets onerous when it is done without the vitality of the spirit.

November 14, 1954 (Stewardship Sunday).

Topic: "Your Life Under New Management."

Hymns: "We Give Thee But Thine Own," "Saviour! Thy Dying Love," "Take Thou Our Minds."

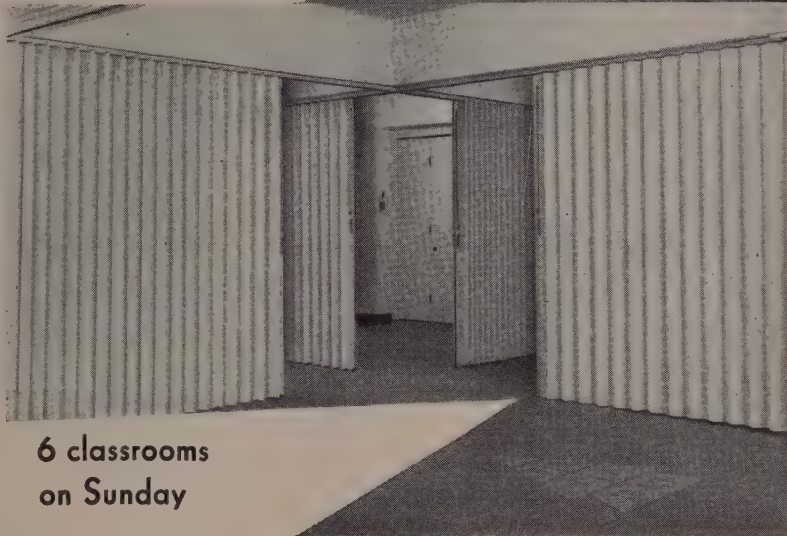
Lesson: I Chronicles 29. Text, Luke 12: 48—"... For unto whomsoever much is given, of him shall be much required. ..."

Every so often we see a store window full of fresh flowers. Underneath, a sign proudly heralds "Under New Management". Even so, people come under new management of God in all the avenues of their self expression and stewardship.

Once in filming a new production, the actress Loretta Young said to a man in a minor role, "We have missed you around here. Where have you been?" He replied meaningfully, "I have been away. In fact, last year I died." Puzzled, she inquired what he meant.



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He told her his story. He had become an alcoholic. A friend who was to be away for the winter offered to let him use his town house. He fell unconscious in a stupor one night and, in the cold, caught pneumonia. When neighbors discovered him and took him to the hospital the authorities said he was dead. But a young intern kept working on him. The only special nurses the Motion Picture Relief Association could supply for help were members of another race whom he despised. Their zeal and devotion for fifty solid hours brought back his health and a new spiritual outlook. So he said, "As a result of their giving, my life is under a new management."

One of the great Biblical ideas is that our lives both personal and commercial, local and national, need repeatedly to come under the new management of God. Jesus illustrated this in the parable of the talents. David acknowledged it in dedicating the gifts for the temple, as yet unbuilt.

What the Bible means to signify is that we are trustees of all we have from our greatest to our least possessions.

A farmer teased his minister after a sermon on God's ownership. "Look at all these cattle and buildings. They are mine, not God's. I toiled for them. Do you still think God owns them?" After a long pause, the preacher asked quietly, "Whose will they be one hundred years from now?"

Our management of life's materials is the same as a hospital is administered by Trustees who operate it but do not own it.

Thing is the accounting system explained in the Bible and followed by many as a good trusteeship program. It recognizes God's ownership and our responsibility for careful administration. It applies, in this sense of care, both to houses, gardens, health, as well as to money.

Several results follow from the practice of trusteeship for all from God. 1. The life under such new management will enjoy the feeling of partnership with God instead of desperate aloneness. 2. There will be more gifts to be administered faithfully. 3. Good administration of God's treasures brings increased responsibilities.

Philip Gudella analyzed the biography of the Duke of Wellington. Gudella said that he could not find the secret of this great military man until he discovered the account book of Wellington's gifts and charities. Then he saw a humble trustee operating under the new management of God's ownership.

Fritz Kreisler not only plays the violin exceedingly well but owns several rare instruments. One is a Guarnerius which was given to him in London. After he had played it, he had first sought to buy it. However, the custodian told him he would have to see the owner. Later, after the owner of the treasure heard Kreisler play it, he said, "It is not for sale. But after hearing you play it, I want you to take it as a gift. In my hands it is mute. You will bring it to life."

That is what the Bible teaches about stewardship. We have freely received the gifts of God to guard and use as His trustees. By their wise use and faithful giving away, they come to life. James Dunn says, "Try giving your life away. It comes from God."

November 21, 1954 (Thanksgiving Sunday).

Topic: "Thanksgiving As a Way of Life."

Hymns: "Now Thank We All Our God," "Come Ye Thankful People Come," "We Praise Thee, O God, Our Redeemer."

Lesson: Philippians 4. Text, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6.

Thanksgiving can be a philosophy of life as well as a deep emotion of gratitude after the harvest season.

Gilbert Keith Chesterton, eminent man of letters, said that he recovered his religion when he "hung on by one thin thread of thinks". William Blake explained how it worked in his poetry,

"I give you the end of this golden string,
Only wind it into a ball;
It will lead you in at Heaven's gate
Built in Jerusalem's wall."

This same pattern of thanksgiving filled the life of St. Paul. Near the bitter end of his consecrated days, he wrote from jail to the Philippians, "Be careful for nothing, but in everything . . . with thanksgiving let your requests be made known to God."

1. Thanksgiving as a way of life leads to a happier personal life. Thanksgiving is a great healer of the soul by removing anxiety and self-concern. In their places it gives awareness of the miracles of God's care in all of life. This includes the super-natural and the natural blessings.

Thanksgiving teaches us to accept and utilize what has to be rather than wait petulantly for what we wish could be. Thanksgiving is a matter of selection for observation and concentration. St. Paul could have dwelt on his pain and prison. Instead, he wrote, "I can do all things through Christ who strengtheneth me."

Thanksgiving releases our personal energies to grow and go on in life. Pitirim Sorokin said that the greatest growth in persons has been under the impact of catastrophe. The spirit of rejoicing keeps such an experience from bitter retrogression.

2. Thanksgiving as a way of life leads to sharing life with others. It makes life outgoing. Such reflection toward others is the key that opens the heart doors of friendship. A pupil was moved in his maturity to write to an old teacher. Back came the swift reply, "Dear Willie, In fifty years you are the only one in the school who has written me a letter. I am eighty years old now. I live alone in one room and cook my meals on a small hot plate. It was good not to have been forgotten in your letter of warm thanks."

Habitual thanksgiving changes one's values. Like Paul, what we prized once, becomes of no value. What we once despised is now our treasure.

3. Thanksgiving as a way of life leads to rediscovery of the reality of God. Humble recognition of our daily dependency leads us to the true source of all bounties in life and in ourselves. The food we eat, the energy we expend, the hope that beats within our hearts come from Outside. That tugging feeling of gratitude leads to our Creator and Saviour.

Thanksgiving to God leads to a life pattern. Our values and security no longer take their colors from ourselves but from God. That is what happened to Zaccheus when he entertained the Saviour at supper. All his price tags on life were altered. He became a new man when thanksgiving to God replaced his own power drives.

Thanksgiving to God leads ultimately to the awareness of a purpose in life that is greater than ourselves. Since it centers in God the meaning of our days and even our death does not overcome it. Therefore, Paul could write "for to me to live is Christ and to die is gain."

Thankfulness is a way of life for the whole year round. "It will lead us to Heaven's gate built in Jerusalem's wall."

November 28, 1954 (First Sunday in Advent) (Evangelism Sunday).

Topic: "The Secret of a New Life."

Hymns: "I Heard the Voice of Jesus," "Just As I Am," "O Jesus, Thou Art Standing."

Lesson: Romans 10. Text, "For who so ever shall call upon the name of the Lord shall be saved," (Romans 10:13).

This text is a hopeful answer to the heart's desire for a new and holy life. Characters are constantly undergoing changes one way or another. Even the Sanctification of our lives is growth.

The changefulness of inner character was recognized in ancient cultures. A man's name was changed as his character changed. He was "lion-hearted", he was a "feather". Even the Bible suggests that we shall be given a new name written in our hearts.

Alice Humphrys' *Heaven in My Hand* is a delightful collection of stories by a teacher who observed her tiny children. One day the teacher asked yellow haired, blue eyed Roberta what was the name of her new teacher next door. Solemn-eyed she responded, "I don't know. I haven't named her yet."

Jesus' Disciples were given new names with new inner lives. Peter who was a rolling pebble became a rock of strength. Levi the cheater was born anew into Matthew. Saul of Tarsus became Paul the Apostle.

How do these new names and character changes come? Is it not by "the expulsive power of a new affection?" The love of Christ becomes a deep involvement in our hearts and changes our personalities by its penetration. This love of God is a purposing energetic love that reaches for us and sustains us. Our response with heart and lips is the indication it has reached the real center of our lives described by David E. Roberts in *Psychotherapy and a Christian View of Man*.

If the secret of new life is a new heart won by the expulsive power of a new affection, then this great message must be set in contrast to the so-called "normal" approaches made by men to God.

New life is not earned by credits. It is the gift of God. The Bible speaks of wages of sin but it does not mention wages of goodness. In natural life, the fruit of hate is hate. But new life is the gift of God.

New life is not a legalistic attainment. Righteousness is not a linear quality. It is of the heart and spirit.

(Turn to page 51)

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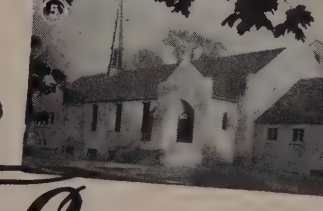
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THREE ARTICLES ON PREACHING . . .

Taking Pride in the Ministry

ORVA LEE ICE*

AN aunt, whom I remember every time I look at Raphael's Madonna of the Chair, always sent her children out to play or to visit with neighboring children with this meaningful admonition: "Now children, remember who you are!" It is an appeal to self respect and group appreciation.

It is proper that ministers take to heart upon occasion to remember who they are and take a proper pride in their calling. Pride is not without its virtue. Without pride in our appearance, our homes, our work, our church, city and nation, living would be a shoddy affair. Certainly the clergymen have not overstressed pride in their ministry. Meekness has long been their character and caricature. Parsons have been pictured in apologetic attitudes, "as faultily faultless, icily regular and splendidly null." And meekness is no mean trait but listed for those who are to be heirs of the earth. No preacher need worry about keeping his meekness. His boards will see that he is kept so and what else could he be on the salary he obtains? There does seem to be a call for him to add an inch or two to his standing in the ministry; to catch the vision of the high calling of his task. He is an important person not because of himself; but because of the importance of the one he represents, the importance of the message he bears and the importance of the times in which he lives.

I

Moses, worried about how poorly talented he was, and retiring into self-abnegation, was assured by the eternal that it was not who he was but whom he represented that gave him importance.

Isn't there a story, apocryphal perhaps, about Poor Richard at some extravagant banquet being made to feel the humility of his position as ambassador of the thirteen miserably disunited states? The representative of Great Britain proposed a toast to the sun of all the nations, the sun never setting on British soil. The French delegate arose,

after the toast, and proposed a toast to France, the moon! Then Mr. Franklin proposed a toast to the Joshua that commanded both the sun and moon to stand still—Mr. George Washington.

Let the clergyman appreciate his importance as representative of the king of kings to all the world of man.

And the greatest and noblest of them have so understood with pride. They have prefaced their ministering by "Thus saith the Lord"; "The Word of the Lord came unto me"; "Hear ye the word of the Lord." Because of their conviction they were fearless. They became righteously reckless and said, "We are not careful to answer." Before the authorities they vowed, "We cannot but preach the things we have seen and heard." Is it impertinent to suggest that the influence of the modern ministry is dying out because of caution? Too often we stand for nothing and so we stand on nothing. God must have men for his ministers, men of "strong minds, great hearts, true faith and ready hands," men who appreciate that they are sent by God, and who stand "sun-crowned" and tall in the pride of their high calling of God in Christ Jesus.

II

Now a man may know the authority that sends him, but little appreciate the message he is to give. Jonah knew right well it was God who was delegating him but he doubted the value of the message he was to carry to the gentiles in Nineveh. What dignity and assurance rest in the minister who is sure of his God and certain of his message. If he would have new assurances, let him examine the message he carries.

The fatherhood of God! Only a fraction of the world's two billion inhabitants have ever heard of it; only a remnant of those having heard act upon it. Everywhere is division, and segregation; everywhere those who account themselves God-preferred.

The worth of man! It is a much needed tuition now. Totalitarianism was not a casualty of the war. Individuals are being regimented and organized as never before, from the right—Fascism,

*Minister, Calvary Baptist Church, Minneapolis, Minnesota.

and from the left—Socialism. It is not the man who counts, it is the state, the party, the union; and so the worth of the individual is forgotten.

The supremacy of love! So long ago indisputably proved by the master; so little ventured since. How quickly men rally around their little standards of hate and prejudice. Too few are the banners of love. The church itself a sad and tragic commentary on prejudice and division.

The need of a Savior, the life everlasting and the whole gospel! What pride should ministers take in their message. What admonition take from the voice of Tarsus, "I am not ashamed of the gospel of Christ for it is the power of God."

III

Consider the importance of the times. The times are "out of joint" but instead of accounting it as some "cursed spite" that has set us to the task and matched our strength, our God and his message with these times, it is for us a golden day of privilege and opportunity.

One of the tragedies of the story of the good Samaritan needs to be more disclosed. The ministers—priest and levite—had reason to pass by because they had no oil, no wine, no beast nor money. The modern minister has God, his message and oil and wine. And the needs are so great. More and more lethal are the engines of destruction, so that one bomb may destroy a hundred thousand, fifty, a nation, perhaps a hundred, the whole earth.

The task is set before us by the eternal God. We must catch the full vision of it. When we have a task without the vision of its importance before God and man, it becomes for us a drudge. When we have only a vision, we are impractical and visionary. With the vision and the task we are crowned with the radiance and glory of the ministry with which God has ordained us.

It is a time for ministers to take pride in the greatness of their calling, to stand tall, free-souled as a banner unfurled. "Be worthy, O brother, be worthy for a God was the price of the world."

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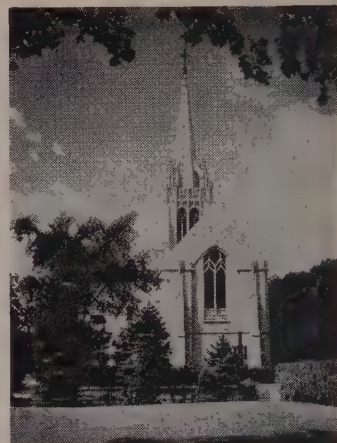
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own tongue and reversal of Babel where the tongues of men were confused. While I have been the widest published book, I probably am the least read. Likely neglect is not the greatest sin against me; the greatest being not that of disuse but of misuse and abuse. Verses from my books have been used as amulets to drive away evil spirits. Portions of me have been placed on the sick for healing. Widely unrelated texts have been brought together to substantiate strange and wicked doctrines. I have been used as authority to prove slavery, witchcraft, polygamy, the divine right of kings, nudism, vegetarianism, astrology and other bizarre beliefs. I have been used in Bible marathons of chain reading in the record time of some sixty hours as a sort of publicity stunt. I have been made to say contradictory things, mistranslated, misinterpreted and misused. Why can't the people cease arguing about me and accept me for what I am, a record of man's approach to the understanding of God?

Using the Bible as the agent of endorsement for so many different things and by so many different people, is somewhat complimentary. It is a recognition of its worth and value. The trouble is, the people who use the Bible so, believe it not for what it is but for what

they make it to be. It is all right to believe the Bible as you can but not as you want to. It is misuse to use it as a proof-text volume to give authority to preconceived theological opinions. It should not be read to fashion a dogma. It should be remembered that the Bible is not the mother of religion; that the New Testament is not the creator of the church. First man experienced God and then he wrote about his experiences; that was how the Bible came to be. First Jesus taught and called his disciples and then they wrote down his teachings and told of their life with him. That is how the New Testament came to be. First the church and then the scriptures. Religion is the mother of the Bible.

Suffice it to say that even the misuse of the Bible is proof of its recognized value. Even the evil pays tribute to it by reciting its words for its own advantage; devils quote its passages. Let us not cease to use its powers for good simply because its powers have been misused for evil. It is still the best source book for those who would use it for the ministry in the kingdom of God.

I

It is an invaluable good in holding the mirror up to man. The book is a big slice of human nature. It is a book recording

living epistles, and its accounts are of earthy men who have had to meet and live with life and with each other. Its characters travel our roads, wear our shoes, meet our world. What intriguing accounts are recorded in Abram's breaking with polytheism, his inspiration that human sacrifice was an evil, and his pioneering trust in God to go out not knowing his way but knowing his guide. The stories of Joseph, the Judges, Ruth, David and Jonathan are all out of the common cloth and pattern of the life that is common to man. The returning of ethical content into religion, disclosing that it is not a chain of holy ceremonies done to keep God in a good humor; that feasts, sabbaths, new moons, incense and obligations were of no value before God without goodness and mercy. How much the sermons of Isaiah and Micah need to be resounded. The examples of Jesus in citing the experiences of people about him need to be reread and reused: "A certain man," "a certain farmer," "a certain king." Jesus preached some out of the scriptures, but more out of the living epistles he found about him and in the Bible are recorded life parables for our admonition and use. The Bible still is the best source book of good preaching because it holds the mirror up to human nature.

II

It is a reservoir of endless varieties, varieties of human experience. It deals not alone with metaphysics and religious themes. It records the various and varying forms of life as it comes. It has biography, poetry, history, philosophy, love stories, crime stories, war stories, stories of men, of women, of children. It is a university of life. Its people are good and bad even "as you and I," with the same drives and the same urges. True it tells of men of faith but spares not to tell of men with lack of faith. A reverse of Hebrews eleven might easily be compiled. By un-faith Cain scorned the more excellent sacrifice of Abel, whereby he was filled with envy and rose up against his brother and slew him. By un-faith Esau despised his birthright and obtained his recompense of reward and it was not returned to him even though he afterward sought it bitterly with tears. By un-faith Korah, Dathan and Abriam; by un-faith Hophni and Phinehas; by un-faith Saul; by un-faith Judas and Demas and half a hundred more.

For that matter not only the faith of the faithful is recorded but also the un-faith of the faithful. The Bible does not spare even the best of its men. It bothers not to put shoes on their feet of clay. By un-faith honest-hearted Abraham dealt in lies when he would have Pharaoh believe that Sarai was his sister. By un-faith Moses, meekest of men as he was, became arrogant and was not permitted to enter the promised land. By un-faith Jacob, whose name was changed to Israel because he was a prevailer with God, deceived his father and stole his brother's heritage. By un-faith David, and Peter and John the Baptist and Thomas; and time would fail to name all the others.

Here is a catalogue of all kinds of living, illustrations of sins and virtues, of shades and meanings. It affords for the minister still his best source book of preaching.

III

The Bible deals with eternal values. Some of you are eager to read the latest volumes, the current articles, the recent writings. You subscribe to some society that mails you the book of the month. How fitting that term is, "Book of the Month." It comes and is gone. How big the earth is to bury and swallow up the myriads of books that have been written. Of the making of books there is the end; they come, stay a month or so and are lost in the dust of the flying ages. But the Bible is the book of the ages, because it deals in truths that never die. It has eternal life in its pages. Its values are time-tested; not in the sense that they are old, but "new every morning." George Bernard Shaw said: "A great deal of the Bible is more alive than the

morning's newspaper." It deals with faith, hope and love, the things Paul said "now abide." And still they do and will for they are the eternal values of God.

No wonder men have written, "Thy words were found and I ate them; and thy words were unto me the joy and rejoicing of my life." "Thy word is a lamp unto my feet and a light unto my pathway."

The farmer who had tired of his farm had a salesman write up an advertisement for its sale. When the real estate man read the description of the old place the farmer was surprised and asked him to read it again. At the close of the reading that had described the beauties and values of the old farm he exclaimed: "Don't believe I'll sell. That's just the kind of a place I've been looking for for years, and I didn't know I had it." Let's read the Old Book and use it in our ministry more than we do, for out of it are the issues of life.

III. Preaching Where the People Live

THE master had this testimony: "The common people heard him gladly." The world is full of common people and always has been, and the minister who is not heard by the common people is not heard as Jesus was heard. He whose preaching is out of this world, is not preaching where the people live.

Human nature knows no creed nor color. Whether white, black or brown, whether Protestant, Catholic or Jew, it has the same drives, the same desires and urges. No living person is excused from facing life. Let no man imagine that his manner of living is unique. Eating and drinking, facing life's problems, its pain, grief and frustration are the common lot, whatever man's nationality. The same touch of human nature has made the whole world kin. So it is that human nature knows no boundaries.

Peripateticism has been a common affliction of many preachers. They go everywhere preaching the word, moving about from church to church, from city to city. It is a form of escapism; a trying to run off from humanity. The people in this place are difficult to get along with; problems are different here; the situation would be better over there; those people are different. Happy is the man who has discovered that he cannot run off from people, from the world. People are people, and the minister cannot move out on mankind. It is of high importance that the pastor settle down



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The Meaning of Ecumenical

The word "ecumenical" is actually a very old word derived from the Greek "oikos" meaning "house". It referred to the whole inhabited earth. OIKOUMENE was first applied to conferences to describe those which brought together members of the "household of faith" from all over the known world.

In its modern usage, the word "ecumenical" signifies the "whole household of faith, embracing all races, all nations, all branches of the Church itself throughout all the world." The "ecumenical movement" is the movement toward Christian unity, or as Dr. Visser 't Hooft, the General Secretary of the



World Council of Churches, has said, "from the Church-as-men-have-con-



ceived-it toward the Church-as-God-intended-it."

to preach to the people where he is and where they are, and while there are certainly modifying circumstances all along, he must accept the fact that human nature is the common element and he must learn to deal with it wherever he goes in the world.

I

The most successful and acceptable literature is and has been that which deals with the common task of living. "Gone with the Wind" was woven out of the fabric of human nature. "Life with Father" and numerous other plays have become high favorites because they dealt with the joys and sorrows of the common people. Even the "funnies" in the daily newspapers give their space to the depicting of the routine, day to day experiences of characters that have been staying with us so long that they seem a part of our own families. So avid are the people to read about them and so popular have they become that in many instances the first part of the paper that is read is the comics.

It is evident that the success of the ministry of Jesus lay in the fact that he dealt with the commonplace. His sermons were larded with stories lifted right out of the daily livings of the masses. How gladly the common people heard him is recorded. His parables dealt with fishing, sowing and reaping, housework, merchants, children playing in the square, domestic animals, bread, salt and the thousand things that the work-a-day world is heir to. Parable, as a word, means throwing along side of; he took his lessons and threw them along side of the experiences of day-to-day existence. Seeing today how man loves to read about and think about how life is dealing with others as well as himself, how he even invents novels, plays and games about himself, it must be urgent that we, as ministers, preach where the people live if we are to gain their attention; if we

are to follow the good example the master has left us.

II

Part of our failure to gain the hearing of man must be found in that we think of religion and life as two hemispheres; the sacred and the secular; that people live in two worlds. We keep alive the heresy that certain things are holy, certain times, places and vocations. We must keep every day holy. This is the day the Lord has made, because every day is the Lord's made day. Every task must be done as unto God and not as unto man. The carpenter must encourage the smith, that his work is needed by the eternal and is important to him. That every place is holy ground providing the Lord is with you and the opportunity for service to fellowman is there. Preaching must be put on the level where the common people can receive it; in their world. It will be upon the plane of helpfulness when it deals with the common experiences of common people. The successful minister recognizes also the earthly trinity. In the Old Testament it was Abraham, Isaac and Jacob; in the New Testament, Peter, James and John; in modern living, Tom, Dick and Harry.

The common people will hear us gladly when we use the common language. It is important to know the theological terms; to know the theories of Bible criticism; just as it is important for the doctor to know the Latin names of the various parts of the body. But when the doctor is called to minister he does not use the involved language. If he used some of the long technical terms in speaking to us about the common ailments he would fairly scare us to death. It is well for the divine to know about Redactor I and II, about possible interpolations and glosses, about certain theories of the atonement, but when he comes to preach he must speak in the language of the laity; he must minister

to their common problems and turn unto the people a pure language. Men have learned that deceptions have to be propped up with strange terms; the truth comes in simple language.

The speech must not be done in holy tones. How often in conversation we find ministers using quite a normal inflection, and then when they offer prayer or stand in the pulpit the unctuousness is like the Colorado river, too thick to swallow and too thin to cultivate. If the preacher went in and asked for a pound of hamburger at the market in the same tones he uses when he preaches, the keeper would think of him as "touched." Let him consider what his congregation thinks.

III

Lastly, we must use the common gospel of Jesus. Certainly Jesus knew nothing of "once in grace always in grace," of transubstantiation or consubstantiation, or pre or post millennialism, of immaculate conception and the theological terminologies that have divided his church. And neither do we in fact. With all our division now, some two hundred and fifty-four of them, our strength is represented by the figure 1/254, when it might be 254/1. The plain man is utterly confused by our involved usages. The common people who heard him gladly described his teachings as the bread of life, the water of life, the way to go, the life to live. And Jesus with whimsical humor said that religious leaders were giving people a stone when they asked for bread and a scorpion when they asked for fish. Let us not follow that example.

Because Jesus preached from the common experiences of man, in the common language of man and gave the common gospel for man, the common people heard him gladly, and "never man spake as this man spake." Let us take that as our example of successful preaching.

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cause they are Christian gentlemen who proceed in an atmosphere of dignity. The result in virtually every instance is an over-subscribed goal concurrent with a spiritual rejuvenation. Leaders within the church are strengthened, new leadership is developed, and the church's base of future support is broadened.

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Westminster Presbyterian Church, Kansas City, Mo., goal \$40,000, raised \$41,000; Immanuel Lutheran Church, Joplin Mo., goal \$50,000, raised \$71,000; First Baptist Church, Joplin, Mo., goal \$200,000, raised \$215,000; St. Matthews Episcopal Church, Kenosha, Wis., goal \$150,000, raised \$220,000; Tower Grove Baptist Church, St. Louis (largest Southern Baptist church in Missouri), goal \$350,000, raised \$355,000.

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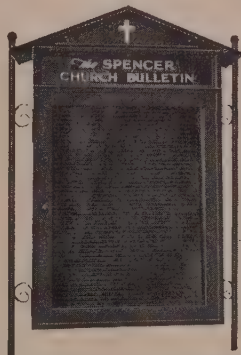
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July 1954 - June 1955

Recommended Music for Choir And Organ*

Selected by ETHEL K. LEACH†

Date	Type	Title	Composer
July 4	Prelude	Air, Overture in D	Bach
	Anthem	List to the Lark	Dickinson (8)
	Solo	Bless the Lord	La Forge (4)
	Postlude	March (Athalia)	Mendelssohn (11)
July 11	Prelude	Jesu, Priceless Treasure	Bach
	Anthem	Bow Down Thine Ear	Arensky (5)
	Anthem	Fear Not, O Israel	Spicker
	Postlude	Morning Hymn	Haydn (11)
July 18	Prelude	Melody du Soir	Shelley (11)
	Anthem	O Jesus I Have Promised	Russell (9)
	Trio	While Yet the Morn Is Breaking	Bach-Runkel (9)
	Postlude	March from Symphony No. 1	Widor (9)
July 25	Prelude	Air in F	Hure (8)
	Anthem	A Mercy of Peace	Kostalsky (2)
	Duet	The Lord Is My Shepherd	Smart (4)
	Postlude	Festival Overture in D	Grasser (3)
August 1	Prelude	Idyl	Baumgartner (8)
	Anthem	Immortal Love	Bingham (5)
	Solo	Eye Hath Not Seen	A. R. Gaul (11)
	Postlude	Duke Street Postlude	Whiting (9)
August 8	Prelude	Morning Mood	Grieg (9)
	Anthem	Save Us O Lord	Matthews (6)
	Solo	Hold Thou My Hand	Curran (11)
	Postlude	Exultation	Weaver (5)
August 15	Prelude	Ave Maria (Violin and Organ)	Bach-Gounod (11)
	Anthem	Rejoice Christians	Edmunson (5)
	Solo	O Lord, Will I Praise Thee	Demarest (11)
	Postlude	Scherzo in D Minor	Bossi (9)
August 22	Prelude	Vision	Rheinberger (11)
	Anthem	In Thy Name O Lord	Barnes (5)
	Solo	The Blind Ploughman	Clark (3)
	Postlude	Jubilate Deo	Silver (9)
August 29	Prelude	Cantilene	Rheinberger (11)
	Anthem	Come Holy Ghost	Palestrina
	Solo	When Children Pray	Fenner (6)
	Postlude	Toccata	Sowerby (8)
September 5	Prelude	Fantasia	Pachelbel (4)
	Anthem	Souls of the Righteous	Noble (4)
	Anthem	Grace Be to You and Peace	Mueller (4)
	Postlude	March Pontifical	Gounod (11)
Sept. 12	Brelude	Bell Prelude	Clokey (5)
	Anthem	To the Lord God of All	Mueller (4)
	Trio	I Waited for the Lord	Mendelssohn (11)
	Postlude	Fanfare Mignon	Felton (9)

*For sources see addresses which follow.

†Mrs. William H. Leach

(Turn to page 52)

Sermon Calendar

(From page 42)

Some people's religion is like a sump pump in a wet cellar. When enough water accumulates, it goes on to drain it and stops when the water is pumped. When trouble comes, religion goes into action but it rests the remainder of the time. In contrast new life is a vital continuing relation of love.

The dilemma of man's legal search for new life and God's free invitation is found in the incarnate One who sacrificed Himself in love. Whoever accepts Him into his deep heart becomes daily a new person and bears a new name.

December 5, 1954.

Topic: "How Near Can God Come To Us?"

Hymns: "Hark, What a Sound," "Hail To The Lord's Appointed," "Immortal Love Forever Full."

Lessons: Philippians 2:1-16. Text, "Christ, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:8.

It was just as hard to believe that God became man in Jesus Christ in the days of His flesh as it is for modern men and women to believe it. Even when Christ walked on earth men coveted bitterly and haggled within His hearing. Women and children cried shrilly. It was just as hard to believe even in sight of His eyes as it is today without ever a view of His wonderful form.

Even if Jesus walked Main Street today people would not suddenly cease their strivings and turn into angels.

The crux of the matter, that it was just as difficult to believe then as now, is that Jesus said no creed to be believed but simply asked for full acceptance and devotion. That is hard to give without surrendering one's soul in any age.

Jesus is a Person and not a creed to be subscribed. While men argued over words of dogma then, He was out in the market place teaching hungry hearts. It is the same today. Men argue words frozen in ink while Jesus Christ says, "He that hath seen me, hath seen the Father. Follow me!" Some people today who wish to follow a living Christ are stumbling over words.

What are some of the alternatives to explain Jesus Christ? You could say crassly, "He never lived." But most people know of the testimony to His life by ancient Roman historians like the letters of Pliny and Suetonius. Others take the viewpoint that He was just a good man. But that leaves a restless feeling that does not explain how He still changes life today. There is only one way left. That is to say with men of all ages, "Christ is God with us".

If we remove Jesus Christ from our thoughts, we have no adequate idea of God for today. Most of our concepts are projections of what He taught or our idea of God strangely resembles the Man of Nazareth.

The Scriptures try to explain the magnitude of the idea of God in Christ. John said that He is the Word of God. The letter to the Hebrews says that He is the express image of his person. Christ is the highest we have ever known of the Eternal One.

The Incarnation is really the disclosure

(Turn to page 53)

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Sept. 19	Prelude Anthem Anthem Postlude	Corrente Angel Voices Ever Singing Ave Maria Hymn of Glory	Frescobaldi (4) Shelley (6) J. Roff (9) Yon (5)
Sept. 26	Prelude Anthem Solo Postlude	Intermezzo How Lovely is Thy Dwelling Place O Lord on High Coronation March	Webbe (8) Brahms (11) Mozart (8) Meyerbeer (9)
Oct. 3	Prelude Anthem Duet Postlude	Adoration (The Holy City) Hark Hark My Soul If With All Your Hearts March in D Major	Gaul (11) Shelley (11) Mendelssohn (10) Vladimir (9)
Oct. 10	Prelude Anthem Solo Postlude	Andantine (Violin Concerto) Spirit Divine Prayer Toccata	Lalo (4) Hamblen (3) Guion Boellman
Oct. 17	Prelude Anthem Trio	Third Sonata (C Minor) Benedictus In Heavenly Love (S.S.A.) <u>Abiding</u>	Guilmant (11) Bach (12) Waring-Pike (9)
Oct. 24	Postlude Prelude Anthem Solo Postlude	Jesus Shall Reign Ave Maria Break Forth Into Joy With Verdure Clad Glad Tidings	Matthews (9) Liszt (9) Barnby (9) Haydn (11) Phelps (4)
October 31	Prelude Anthem Anthem Postlude	Peace Be Strong In the Lord Before Thee, God Fanfare-Mignon	R. Dean Shure (11) Mueller (4) Christiansen (1) Felton (9)
Nov. 7	Prelude Anthem Anthem Postlude	Cantabile I Sought The Lord At Thy Feet Postlude in F	Franck (1) Mattzeff (1) Bach (7) Carl (9)
Nov. 14	Prelude Anthem Trio Postlude	Meditation Religieuse Grace Be To You and Peace Send Out Thy Light (S.S.A.) Deck Thy Self My Soul	Wolf Mueller (4) Gounod (9) Bach (11)
Nov. 21 (Thanksgiving)	Prelude Anthem Solo Postlude	My Heart Ever Faithful (Organ and Piano) The Heavens Are Telling The Beatitudes Fantasia	Bach (11) Beethoven (8) Malotte (11) Mackelberghe (5)

(Turn to page 54)

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Sermon Calendar

(From page 51)

of the character and work of God for men. He bore our life to win us. At the beginning of this century Thomas Mott Osborne was incarcerated in Auburn prison. After a time of absorption of prison life he went to fulfill his new job as chairman of the New York State Prison Reform Committee. He had asked to be put in jail secretly to study prison life. This very sacrifice so moved his criminal cell mate that he was converted and restored. Something like that happened when the everlasting God assumed the sweaty clay of humanity.

The Incarnation is something like the effect of Cineraama motion picture projection. Because the human eyes see a wide arc of 180 degrees, much of sight and the sense of fulness takes place in side vision. New films project three separate films in synchronized unity. The result is the viewer feels himself as part of the action. Men have always seen God, projected afar off in the film of nature's splendor, but in the coming of Christ to share human life, they find themselves in the presence of God all around them.

Crosby Bell says, "There comes a time in every contemplation or process when nothing more will happen until a further step is taken." The same is true in a man's religious insight. The way to God is to follow Christ—God with us.

Following Christ is an act of faith. Just as the passenger in New York's Pennsylvania R. R. Station walks up to an electric eye and opens the door automatically, so a modern man walks up to Jesus Christ and finds the door open to the Father.

December 12, 1954 (Universal Bible Sunday).

Topic: "A Key To The Scriptures."

Hymns: "O Word of God Incarnate," "Thy Word is Like a Garden," "Breathe On Me, Breath of God."

Lesson: 2 Peter 1:15-21. Text, "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

Many people have purchased the new Revised Standard Version of the Scriptures with an eager hope that Bible reading would become more profitable. In many ways it has. But there is still need for a key to reading the Scriptures that will overcome some of the handicaps to Bible reading which remain. What type of reading method will help more people read the Bible?

Despite the attractive translation many are still too preoccupied to pick up what they consider a big book in contrast with a pocket sized magazine. Where should they start? What about the heavy statistical genealogies? The key to Scripture reading is to teach people to read in basic units of thought. This is the sound theme of Julian Price Love in his *How To Read The Bible*.

Since the vigor of Protestantism as a reforming movement depends on Bible reading by the laity, here is a method that will enrich those who have little scriptural background and who may have been mistaken that virtue lay in Bibles unread but piously exhibited.

1. The first unit of thought is to realize

that the whole Bible, 66 collected books written by over 40 men in a long span, is nevertheless one story of God's revelation and redemption of man. The several parts fit the unity of the whole like the lights, shadows and lines of a tiled mosaic create the image of the whole picture.

2. The second method is to take the unit of any one particular person or story. Samson, in what would be a flashy sport coat, is the playboy of the Old Testament. What Delilah did to him is as new and interesting as today. So is the spiritual hollowness resulting in his heart. Read about Ruth, Jonah and Paul.

3. Unit three concerns the main action or theme of one particular book. To understand Hosea one must enter the anguish of a man who came home tired to his subur-

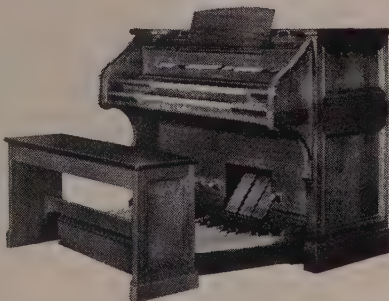
ban house. His lovely wife did not greet him. Only a note to say that she had run off for excitement. How the ever loving husband found her and reclaimed her love is also Hosea's story and the basis of his knowing God loves us.

4. Other units concern great occasions like the second giving of the law, the re-discovery of the Scriptures, the dark day of the Crucifixion.

The prophetic visions and anguished testimony of the Prophets make thrilling reading as they are heard above the noise of tramping armies.

5. Just as modern church people have their problems, so did the early disciples. The apostles' answers are as explicit as the problems: How should one treat an unfaithful servant or friend? Read Philemon.

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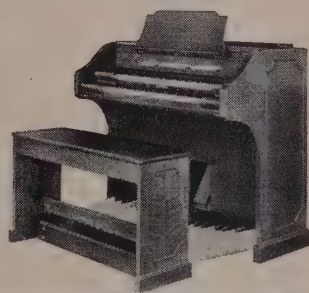


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Recommended Music (From page 52)

Date	Type	Title	Composer
Nov. 28	Prelude	Idyl	Bullis (11)
	Anthem	The Builder	Cadman (6)
	Duet	Hear Thou My Prayer	Arcadeldt (10)
	Postlude	March Pontifical	Lemmens (9)
December 5	Prelude	Andante (Sonata No. 7)	Rheinberger (5)
	Anthem	The First Christmas	Davids (13)
	Trio	The Holy City (S.S.A.)	Adams-Ringwald
	Postlude	Finale and Fugue Sonata No. 7 Op. 127	Rheinberger
December 12	Prelude	Andante Cantabile	Des Hayes (11)
	Anthem	Morning Hymn	Henschel
	Solo	Prayer	Boellman
	Postlude	Sarabande	Bohm
December 19 (Christmas)	Prelude	Noel in G	Daquin
	Anthem	I Heard the Bells	Penick (8)
	Anthem	Sweet Little Jesus Boy	MacGimsey (8)
	Solo	Gesu Bambino	Yon (5)
	Postlude	In Dulce Jubilo	Bach
December 26 (New Years)	Prelude	Chorale in A Minor	Franck (1)
	Anthem	Jesus, Meek and Gentle	Holler
	Anthem	Holy Art Thou, Lord God Almighty	Handel
	Postlude	Toccata in D Minor	Bach
Jan. 2	Prelude	Ave Maria	Liszt
	Anthem	Think On These Things	Mueller
	Trio	Thou Wilt Keep Him in Perfect Peace	J. A. West
	Postlude	Fantasia	Pachelbel
Jan. 9	Prelude	Prayer	Wolf-Phelps
	Anthem	Our Father	MacGimsey (4)
	Anthem	How Excellent Thy Name (S.S.A.A.)	Howard Hanson (4)
	Postlude	March Maestoso	Purcell
Jan. 16	Prelude	Sonatina (God's Time Is Best)	Bach (9)
	Anthem	Surely the Lord Is in this Place	Mueller (4)
	Solo	Great Peace Have They	Rogers (11)
	Postlude	Elevation	Stabile (9)
Jan. 23	Prelude	Elegie Heroique	Miles (9)
	Anthem	The Army of the Lord	Richter (6)
	Anthem	Open the Gates of the Temple	Knapp (13)
	Postlude	Con Spirito	Kreckel (8)
Jan. 30	Prelude	A Cloister Scene	Mason (9)
	Anthem	The Almighty	Schubert (13)
	Solo	How Beautiful Upon the Mountains	Harker
	Postlude	Inflamatus (Stabat Mater)	Rossini
Feb. 6	Prelude	Pastorale	Bingham (8)
	Anthem	Boundless Mercy	Johnson (13)
	Trio	Lamb of God	Bizet-Ryder (9)
	Postlude	March Religieuse	Merkel (11)
Feb. 13	Prelude	Reverie	Debussy (9)
	Anthem	Jesu, Joy of My Endeavor	Bach-Scott (13)
	Anthem	O Worship the King—Hymn Anthem with Descant	(13)
	Postlude	Deck Thyself, My Soul	Bach
Feb. 20	Prelude	Pastoral Symphony (Messiah)	Handel (9)
	Anthem	Benedictus es Domine	Flagler (3)
	Solo	Consider the Lillies	Scott (4)
	Postlude	March Solenne	Borowski (5)

(Turn to page 56)

Sermon Calendar

(From page 53)

6. Read the great teaching passages and learn specifically what does the Bible teach in the Sermon on the Mount, the Ten Commandments, the Kingdom of God, the 23rd Psalm.

7. Linking related books for common study enhances the proposition that all 66 books are related in telling one great story. Link Kings and Chronicles; relate the prophets Isaiah, Jeremiah and Ezekiel to their respective periods of kings and despot tyrants.

8. Read the great personal confessions of faith in the Scriptures as men grasped the expanding one story and believed. Moses, David, Solomon, Daniel all cried in the overtones of insight. Jesus Himself declared His faith in the Father who sent Him and for a moment seemed to have forsaken Him. Chiefest of all is the stirring assurance of St. Paul. "I have not been disobedient to the Heavenly vision."

Moulton says, "Whatever other uses men may wish to make of the Bible, our first and paramount duty is to read it." Protestantism cannot be maintained as a way of life without the people reading their Bibles. Neither can a republic of freedom-loving people prosper without the reading of the Book. Reading by clear, reasonable units of thought is the key to reading the Scriptures profitably.

• • •

December 19, 1954 (Christmas Sunday).

Topic: "The Christmas Verdict."

Hymns: "Thou Didst Leave Thy Throne," "Rejoice, The Lord Is King," "As With Gladness."

Lesson: Matthew 16:13-27. Text, "... Whom do men say that I, the Son of Man, am?"

In one of Galsworthy's books a son turns to his father and says, "Dad, do you believe in God?" His father said that some people believe in God as the creative principle and others believe in God as altruistic love in people. The boy countered, "Then you mean there is no real place for Jesus Christ." The father tried to explain that some people believe Jesus is the best in human nature and others believe He is the full revealing Son of God come to men.

The Christmas verdict for our generation, as all, is to recognize or reject Him as Lord of all. Some would prefer a neutrality that defers any decision as to His meaning. But modern integrity insists on a judgement because there is too much evidence both secular and religious that He lived and made specific claims as to His nature and work.

The traditional arguments for the deity of Christ proceed from His claim, the moral lives of His transformed followers, the persistent teachings of the church through the ages and the assertion of His enemies that only His claim to deity made His death mandatory.

Since this reasoning fails to move the neutrals let us employ the stronger approach of temporarily assuming the assertion that Christ is not the Son of God but only a man, as some said He was Elijah or one of the Prophets. Perhaps this hypothesis

(Turn to page 57)

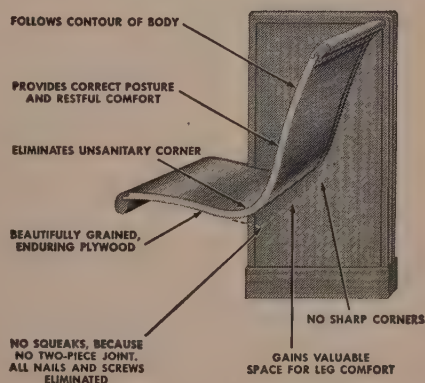
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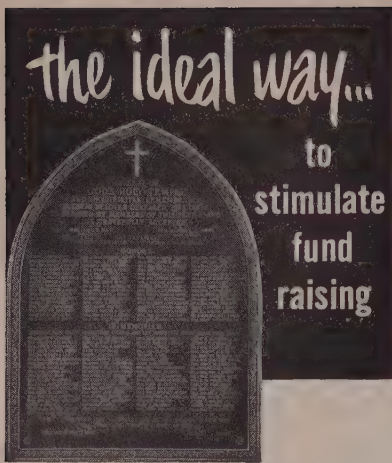
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17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	



PER SET OF FOUR—TWELVE MONTHS

ACTUAL SIZE OF EACH SHEET 17X22

“OUR CHURCH AT WORK” calendar for the next four quarters eliminates the problem that faces every pastor. By using this method of planning all dates can be correlated, saving time in scheduling various meeting dates.

The calendars list all fixed and generally accepted dates out of the Christian Church year; ample room has been provided for local dates.

Many churches have three sets of calendars: one for the pastor, one for church office and a third set for the church bulletin board.

Send \$1.00 for each set you may need.

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Recommended Music (From page 54)

Date	Type	Title	Composer
Feb. 27	Prelude Anthem	Sheep May Safely Graze The Almighty	Bach (5) Schubert-Ringwald (13)
	Anthem Postlude	O Light Divine Petite March	Archangelsky (9) Dubois-Rogers (9)
March 6	Prelude Anthem Anthem	Andante—9th Sonata His Coming In Glory Rock of Ages—Hymn Anthem with Descant	Merkel (11) Bach-Simeons (13)
	Postlude	Marche Militaire	Saint Saens Lacey (9)
March 13	Prelude Anthem Solo Postlude	Pastorale The Heavens Are Telling The Ninety and Nine Christe Redemptor	Flagler (11) Beethoven (8) Campion (11) Matthews (9)
March 20	Prelude Anthem Anthem Postlude	O Salutaris Hostia Ave Maria Holy God We Praise Thy Name Allegretto (Op. 63)	Gounod (11) Nessler (6) Gesangbuch Volkman
March 27	Prelude Anthem Anthem Postlude	Andantino The Lord's My Shepherd Thy Word Is Light Triumphal March	Lalo (4) Mueller (11) Morgan (11) Heintze (11)
April 3 (Palm Sunday)	Prelude Anthem Anthem Postlude	Theme (Kreutzer Sonata) Bless the Lord, O My Soul Praise Ye the Lord Postlude Alla Marcia	Beethoven Ivanhof (11) Saint-Saens (2) Grey (8)
April 10 (Easter)	Prelude Anthem Solo Postlude	Pastorale O Morn of Beauty Thanks Be to Thee March in D Major	Foote (12) Sibelius-Matthews Handel (11) Vladimir (9)
April 17	Prelude Anthem Duet Postlude	Song of Gratitude Tarry with Me Hear Thou My Prayer O Lord Postlude in C	Diggle (5) Neidlinger Arcadelt Mueller (4)
April 24	Prelude Anthem Solo Postlude	Andante 1st Symphony Come To Me All Ye That Labor Lord God of Abraham Jesus Shall Reign	Brahms (9) Roff (13) Mendelssohn (9) Matthews (9)
May 1	Prelude Anthem Solo Postlude	Largo Walk Worthy These Are They Fanfare	Dvorak Mueller (4) A. R. Gaul (11) Sowerby
May 8	Prelude Anthem Anthem Postlude	Larghetto—Second Symphony Greater Love Hath No Man Were You There— Negro Spiritual Canzona	Beethoven (4) V. Percy (4) (13) Purvis
May 15	Prelude Anthem Solo Postlude	Sabbath Reverie Little Lamb Who Made Thee O Lord—Our God Triumphal March	Peery (9) Roff (13) Mozart (4) Wachs
May 22	Prelude Anthem Anthem Postlude	Chorale Prelude Singing With Grace In Your Hearts Sanctus Ode to Joy	Brahms (4) Mueller (4) Gounod (8) Brahms (8)
May 29	Prelude Anthem Solo Postlude	Air (Water Music) Prayer For Our Country Recessional March in C	Handel Cunkle (13) De Koven Williams (9)

Date	Type	Title	Composer
June 5	Prelude	Prelude and Fugue in G. Minor	Lubeck (4)
	Anthem	Bow Down Thine Ear	Arensky (5)
	Duet	Consider the Lillies	Topliff
	Postlude	Thanks Be to Thee	Handel (7)
June 12	Prelude	Melody Du Soir	Shelley (11)
	Anthem	Act of Contrition	Korn (4)
	Anthem	O Come, Holy Spirit	Schuetky (4)
	Postlude	Postlude	Stern (11)
June 19	Prelude	Reflections	Whitlock (4)
	Anthem	Breathe on Me, Breath of God	Blake (8)
	Solo	A Song of Consecration	Kennedy (8)
	Postlude	Processional March	E. Guirand (11)
June 25	Prelude	Melody	Wely (11)
	Anthem	Hear My Cry O God	Mead (4)
	Hymn	Anthem with descant "My Faith Looks Up to Thee"	(13)
	Postlude	Postlude	LeMaigre (11)

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Sermon Calendar

(From page 54)

will reveal aspects of truth in bolder shadow.

1. If one assumes that Jesus is not divine he immediately creates two other problems. First of all he throws a greater moral burden on people. Second, he destroys the foundation of personal purpose and significance in life.

The greater moral burden comes upon us because Christ would therefore rank as no different from other moral teachers. He would command love and not be able to empower His followers. His own life would set a discouraging pattern of high human attainment for weak human followers. Men have a hunger for God. He would only whet their appetite but not satisfy their inner needs.

Confusion would increase in matters of spirituality and morality. Whom should we follow if Christ and Confucius be equal in power? The uncertainty of the way to go and the burden of unforgiven sins would add to modern man's already heavy soul.

But rejection of Christ as Lord also destroys a man's incentive to live. There would be no sure confirmation of purpose and immortality. Many other leaders hoped for life but Christ proves it by His resurrection. Without that, life is reduced to expediency and restlessness with no fixed bearing for navigation through life's storms. Paul said, "If Christ be not risen, then is our preaching vain and your faith is vain also."

2. However, if we recognize the deity of this grown young man of the holy nativity and see Him as the Son of God, then He can grant us the promised pardon and the sovereign purpose of God-directed lives.

Man is no longer left to falter under his burden of guilt. God in Christ has initiated His love toward us while we were yet in rebellion to give us His pardon. The load of sin and sins is lifted in the gracious eternal act of forgiveness. Out of the sense of divine love and pardon comes a new recreating in the soul of the believer. He becomes a new person. Some of our most expensive watchmakers insist that their damaged timepieces be returned to the maker for repairs. So the Creator has assumed the role of Saviour for mankind whom he made only a little lower than angels.

God recognized in Christ also gives man a sense of sovereign purpose. Man can read the meaning of his years as men have read the stars. The star Neptune was discovered as a result of Herschel observing that Uranus had an irregular pattern due to the influence of an unknown star. Leverrier plotted the possible course of the unknown body. Galle saw it and called it Neptune. So a man often lives in the darkness but God has revealed His full course of life in Jesus Christ.

The Christmas verdict is up to us. Shall we reject the grownup baby of Bethlehem for continued religious longings unfulfilled and added moral struggle? Or, shall we recognize Him as God come among men to give them pardon and a new purpose? Whom do ye say that He is?

o o o

December 26, 1954

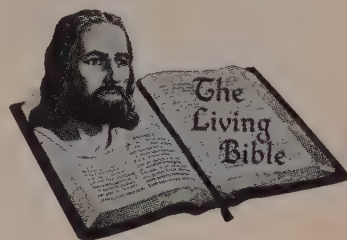
Topic: "Maintaining the Christmas Spirit."

Hymns: "While Shepherds Watched Their Flocks," "Angels From the Realms of Glory," "Come Thou Long Expected Jesus."

(Turn to page 92)

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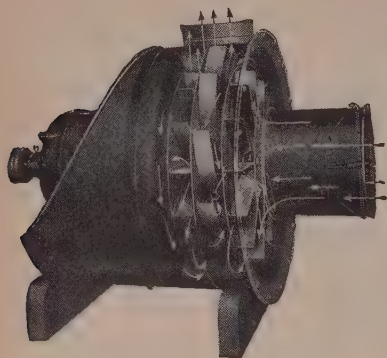
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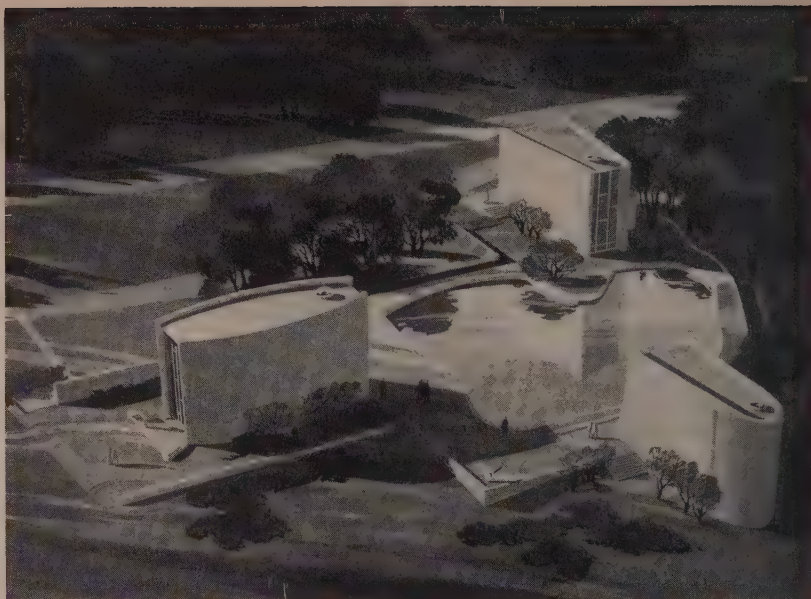
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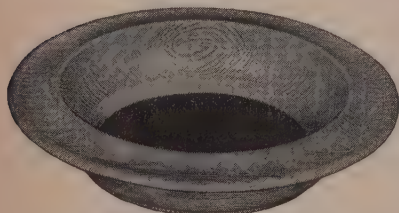
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The Preacher Who Couldn't Pray

GRAHAM R. HODGES*

ONCE there was a preacher who couldn't pray. He actually couldn't. Although praying is one of the chief things a minister is supposed to do this particular man simply could not pray.

When he was a very young minister, in his first church, he could pray very well. In fact, many of his parishioners back then said that his prayers were more eloquent and moving than his sermons. When he had visited the sick in their homes and in the hospital his prayers had always been a real source of comfort and strength to them.

But that was a long time ago. He had served several churches since then, each one larger than the one before. Now the church he served was the largest and most respected church in that part of the state, with a long and venerable history.

Because he was a gifted man he could preach good sermons. People crowded the pews to hear him. But inside, he couldn't pray, and he knew it.

*Minister, First Congregational Church, Ticonderoga, New York.

He wrote his Sunday morning prayers out carefully and by using them and prayers he found in books somehow made out. But when he was in his study or bedroom and tried to talk to God the words barely came and nothing at all came from his heart.

Like many persons whose profession involves helping people he looked upon his job as almost hopeless. Despite twenty successful years in the ministry he regarded humanity as no better than when he started, and possibly worse. He had left each of his churches strong financially and with more members than when he started, but he felt that the people were really no better persons for all his labor.

In simple words he regarded himself as a failure, despite his high position in the community. He was bitter toward God. He felt that God had deserted him. He was tired inside, tired of trying to improve the world, tired of carrying other people's troubles on his shoulders, exhausted from trying to raise their spiritual sights. No wonder he couldn't really pray, but just say the words.

Church Management: July, 1954

One wintry night, when the northern wind whipped a cold rain, he was driving home from an important, exhausting church finance meeting. It was late and the streets were almost deserted.

As he stopped at a traffic light an almost shapeless form of a woman shuffled across the street past his headlights. She carried a shopping bag and wore a droopy coat made more droopy by the rain.

He recognized her as Bessie Streeter, who washed dishes for a downtown restaurant. She was actually Mrs. Streeter, a widow, but everybody called her Bessie. She lived in a miserable flat with her aged mother. Bessie was a member of his church, but never came. Maybe she didn't feel dressed up enough to mingle with his congregation. It was strange that she even belonged to his church at all, considering her social position in the town.

Suddenly the minister rolled down the car window and shouted:

"Mrs. Streeter, can I give you a lift home?"

She recognized the minister and, breathing heavily, crawled in beside him.

After a few comments on the nasty weather, she said in a hesitant voice, looking straight ahead:

"Mr. Jones, I never got a chance to thank you for visiting my mother when she was sick last winter. I wasn't there the day you came. But she appreciated it so much. And your prayer helped her so. Seems like she actually got better when you left. You know, you're the first minister who actually ever stepped foot in our place and that meant a lot, too, considering how busy you are, and all you have to do."

Mr. Jones controlled his voice as well as he could and said:

"I'm glad I could help. Let me know any time you need me, Mrs. Streeter."

When he reached her miserable place he got out and escorted her to the door as if she was the most important member of his church, which actually she was.

When he climbed back into his car he prayed, really prayed, that is, for the first time in years. He burst into tears and sobbed aloud: "Thanks, God, thanks. Thanks for tonight."

Then he thought about the verse in the Bible which tells of angels walking with men in the days of old. Maybe, in disguise, Mrs. Streeter was an angel. What if he hadn't saved the whole world by himself, as he once thought he would do. A single individual had been helped. He could chalk that up.

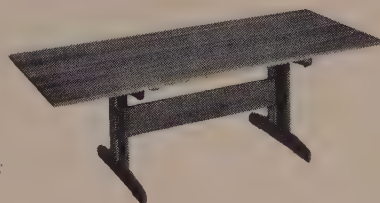
After that, he could pray. Not just words came out either. Since his heart had been cracked wide open he could pray out of it.

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CHURCH KITCHENS INCLUDED IN NEW OHIO HEALTH CODE*

Church kitchens, just as all other food service operations in Ohio, are now required to comply with the state health code.

Definition of a food service operation in the newly passed code includes "any structure or building, permanent or temporary in nature, whether mobile or stationary, which is kept, maintained, advertised, or held out to the public to be a place where meals or lunches are served for a consideration."

The law, therefore, applies to church

*Institutions Magazine

kitchens of all types, providing they fall within the definition and whether complete meals or just snacks are served.

Uniform sanitation standards; approval of plans, equipment and supplies by the department or city or general health districts, as well as an annual inspection, are also said to apply to the church kitchens. The annual license fee for churches, hospitals, schools and government institutions is \$1. Others pay \$3.

A ruling by the Ohio attorney general, C. William O'Neill, however, provides that a county children's home and county infirmary are not included, since they do not serve the public.

Priming the Preacher's Pump

DAVID A. MacLENNAN*

SUMMER suns are glowing, over land and sea as this is read. But ideas are not even emitting a faint sparkle. So, we're on vacation. Amen, so may it be. Long ago pastors agreed that if the devil takes no vacation that is one of the reasons he is a devil. To loaf and invite the soul may be God's will for his servants. Who wants his homiletical pump primed when there is respite from the weekly sermon? All those who say "I do" please stop looking at the hammock, the fishing rod, golf clubs or the beckoning road. As one said who loved lake and mountain and the quiet place far from the gadding crowd, Are there not twelve hours in the day? One or two of these hours on a few days of our annual escape from the constant round may be used for planning the coming year's preaching program. Take those three by five cards out, and your pen. Fetch that notebook and your Bible. To get cracking on sermon themes and cognate material when the pressure is lifted may prevent a crack-up—homiletically speaking—when the imperative signal comes: Full speed ahead for another busy year.

Our own experience confirms the wisdom of outlining sermon subjects if not the sermons during July or August. The parson's wife may have only a change of sink and not of scene, if the small fry are bursting out all over. But the parson at least has a change of pace and routine. After he has slept that coveted extra time and inspected the surrounding terrain and water, he may find that sermon seeds are sprouting. Now comes a professor (worth listening to, too) who lays it on the line. "Summer is the time for it," writes Dr. George Miles Gibson of McCormick Theological Seminary in his recent book *Planned Preaching* (The Westminster Press, Philadelphia, 1954, \$2.50). "Here is the opportunity for the long perspective and leisure for reflection on the whole task, without making a postman's holiday of the vacation." (page 39). He urges that we take a look backward over our past year's performance, noting variety or the lack of it, general trends, honest verdicts. His questions penetrate: "What broad themes were sustained and what new

reading went into the general preparation? How about the weekly crafting as the main themes were broken down into sermons? How well were the people prepared for a proper chance to participate in the preaching ministry, through publicity, lectionaries, and other recommended readings or project assignments? . . . Are the titles humdrum on the whole, or too tricky?" Wisely this teacher commends using the Christian Year as well as the civil calendar as we plan next season's sermons. Long range planning means seeing the year as a whole. Think in "chunks" rather than in fragments, "from large purposes and themes to sermons, texts, topics, and illustrations."

This month's *Church Management* offers you sermons for the coming year*; at least fruitful suggestions which you may adopt, adapt, and develop. To these ideas, add your own. You may be interested to know that in the Ivy League seminary where your Pump-Primer tries to teach homiletics, one of our curricular ventures is entitled, "Preaching through the Christian Year." Our new catalogue lists the course as "Planning the Year's Preaching." Each student is required to submit, before term's end, a three-year preaching program! And they do—not only to meet the requirement, but because by the time the classes end most of them are convinced of its value and excited by its possibilities. Let's be more reasonable with full-time preachers. Let's plan just one year's preaching. Two full-size pages, with space for 52 Sundays will do for the year's morning sermons. Drawing a line down each page for a narrow column to contain the dates, a wider one beside it for the theme or title, another for the scriptural passage or text and you are away! What about that series on the Lord's Prayer, the Beatitudes, the Key-Words of Faith, those New Testament books, you meant to do? Write them down. What about the Lenten series you always wanted to do? One of our theologues suggested a series of three on the Cross which appealed to several of his colleagues: (1) The Cross—A Scandal (2) The Cross—A Mystery (3) The Cross—A Power. Texts chosen were (1) 1 Corinthians

1:18-30; (2) 1 Corinthians 1:23; (3) Ephesians 6:10-20.

Sermon Seeds which follow include some of the ideas we discussed and which were submitted by this year's class. Others were contributed by men studying "The Preaching Use of the New Testament." You may identify the source of some of them. In any case I know my young friends gladly share them. Each preacher will make any appealing idea his own, giving his own distinctive treatment to it.

Good hunting, good fishing—in these waters as in others. A few weeks ago, the British poet-laureate John Masefield revealed what he called "the best advice I ever had." It had been given him in his youth when he hoped to be an effective writer, and has meant more to him than any other counsel. Here it is:

Sitting still and wishing
Makes no person great.
The good Lord sends the fishing,
But you must dig the bait.

SERMON SEEDS

1. *Advent*, or the four Sundays preceding Christmas begins the Church Year. Yours may begin with Labor Day Sunday, but such a day may be included under special Sundays. Here are four Advent themes celebrating God's preparation and ours: (1) "Hear, O Israel!" Deuteronomy 6:4. (2) "Rejoice, O Israel!" Isaiah 35. (3) "Turn back, O man!" Joel 2:12; Matthew 3:1-12. (4) "Awake, my soul!" Romans 13:11-14. Another series of pre-Christmas, or Lenten messages are based on names or titles of Jesus. (1) Immanuel—God with us. Isaiah 7:14; (2) Wonderful, Counselor, Prince of Peace. Isaiah 9:6. (3) The Suffering Servant. Isaiah 52:53. (4) Son of David. Matthew 1:1, 2, 6, 12, 15-17. (5) Son of Mary. Mark 6:3. (6) "Who say ye that I am?" Mark 8:27-30. These were quarried by Joel Miller who also plans a brief series on the Church: (1) Holy—Hebrews 9:11; 1 Peter 2:9 (2) Catholic—Galatians 3:28. (3) Apostolic—Ephesians 2:19-22. In such a series another might celebrate the unity, spiritual and yet to be realized, using the other word from the ancient creed, "One." Ephesians 4:4-6 and John 17:23 would furnish scriptural foundation and expository material.

*Professor of Preaching & Pastoral Care, Yale University Divinity School.

*See Dr. Bryant M. Kirkland's series.

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2. *Christmastide* preaching may be stimulated by Theodore L. Trost's discoveries, indicated by titles and texts: (1) "One Among a Million."—Luke 2:1-52. (2) "Bethlehem—Crossroads of the World." Luke 2:4. (3) "No Vacancy." Luke 2:7. Another growing preacher, Elmore B. Roberts, used the Congregational-Christian lectionary and for Christmas was impressed by the possibilities of preaching on "Great News from a Tiny City" from Luke 2:10. For a Sunday soon after Christmas he chose "A Companion for the Road," with the text from Joshua 1:9.

3. *Epiphany*, with its festival of lights, proved less rewarding to our non-liturgical men, but one of them Albert Pennybacker was arrested by the words in Philippians 2:15—"in which you appear like stars in a dark world, offering men the message of life." (Goodspeed trans.). His two main points were (1) Christians are not of this world but they are in this world. (2) The Christian's relationship to this world is that of stars. (a) The dark world needs light. (b) Stars give light. (c) Stars give guidance.

"Monday Morning Blues" using Luke 2:39 recalls a recurring mood and might appeal. It was suggested for the first Sunday after Christmas. The same planner thought three sermons after Epiphany could use the familiar phrase, "He

camel!" Mark 2:17; "He saw!" John 6:5 (KJV) "He conquered!" Revelation 6:2 (KJV).

4. *Lenten* preaching stimulated many planners. Consider these titles and texts: (1) "Just you try me!" Psalm 139:23. (2) A Message for a Fox." Luke 13:32. (3) for Monday in Holy Week—"The Lonely City" Lamentations 1:1 (4) Good Friday meditation: "I-N-R-I" Luke 23:38. (E. B. Roberts)

5. *Easter and post-Easter* themes attest the perennial fascination and majesty of the Resurrection Fact and Faith. Donald K. Gorrell found in Luke 24:25 inspiration for "Faith in Low Gear." Another used the appealing "Breakfast on the Beach" as the title for an expository sermon on John 21:15. "D-Day and V-Day"—mentioned by the instructor has Easter preaching significance although one student's preference in scripture is not from the resurrection narrative, being Mark 13:24-37.

6. *Other great days and festivals* were considered and "mining operations" produced for Rural Life Sunday the title "Meditation in a Haystack," Genesis 8:22 (Otis E. Young); Memorial Sunday: "Call Up the Rear Guard!"—Isaiah 52:12 (Roberts); Christian Education Sunday: "Here a Little There a Little," Isaiah 28:10. Pentecost or Whitsunday suggested to Joel Miller a

sermon on "2000 Candles," Acts 2:1-11, and one for July 4, "This Nation Under God" with Deuteronomy 4:5-10 as the scriptural background. The same man decided he would preach an Ascension-tide sermon on "Cosmic Drama," using Ephesians 1:3-14 for his exposition. Stewardship Sunday's opportunity inspired Ronald G. Kurtz to select Matthew 14:14-21 as the basis of a message entitled "Passing the Buck." Edward Thwaites' thoughts ran to "Feasting, Festivities, Football" for a Thanksgiving sermon title. Elmore Roberts, who serves an historic New England church, remembered the needs of our senior citizens and hopes to preach on "Length of Days" from Psalm 21: 4b.

7. *Sermon series* appealed to these young companions in the greatest service. Two of them, Albert Pennbacker and Theodore Halsted were impressed by the relevancy of the messages to the Seven Churches in Revelation 2 and 3. Here are the more interesting suggestions: "Eviction Notice," Revelation 2: 4-5 (Everyman faces two alternatives: conviction or eviction). "Surgery Needed"—Revelation 2:12-17. (The Pergamum church). Here a workable outline is (1) Diagnosis (2) Doctor's orders (3) Prognosis if prescription disregarded. In Revelation 2:19-20 the problem of Christians in Thyatira that



David A. MacLennan

their jobs required violation of Christian principles brings forth the subject, "Christian Faith and My Job." The plight of the Sardis church (Revelation 3:2, 3) confronts us with the demand, "Time to Wake Up." Albert Pennybacker shows promise in outlining sermons as the following disclose. Revelation 2:19 (RSV) "To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone . . ." provides three divisions in the form of questions: (1) Who gives the reward and on what conditions? (2) What is given? (3) What do these rewards mean? Revelation 3:1-3, "You have the name of being alive, but you are dead" inspired three main divisions: (1) The first sign of death: a head that does not think; (2) the second sign of death: a body that does not move; (3) the third sign of death: a heart that no longer functions (loves).

Another series on mountains of the Bible and of Christian experience may appeal to you: (1) The Mount of Trial (Matthew 4:8); (2) of Choice (Mark 3:13); (3) Of Service (Matthew 15:29-31); (4) Of Agony (Matthew 26:30); (5) of Glory (Matthew 27:33); (6) of Final Command (Matthew 28:16). Capturing interest in the long summer season of late Spring and Summer is a series based on Psalm 121: (1) God of the Waiting Hills, (2) God of the Sleepless Watch, (3) God of the Friendly Shade, (4) God of the Windy Road. (Did this idea originate with Dr. Andrew W. Blackwood?) Stimulated by work in Greek exegesis, one voted for a series on "Key Words": (1) Grace—Galatians 1:3; (2) Peace—John 14:27; (3) Love—John 3:16; (4) Faith—Romans 4:1-5. (O. E. Young).

Sermons for undesignated Sundays should grow from this assortment of

seeds: "Guard Duty"—Mark 14:30: "Remain here and watch." Ted Halsted built his outline on three directives—(1) Watch for love's sake. (2) Watch out for temptation. (3) Watch out for betrayal. John Moss, with experience in far eastern mission lands, sensed values in Acts 8:1-8, particularly the fourth verse, "Now those who were scattered went about preaching the word." Such unbeatable Christians found "Victory through Adversity." In Acts 8:9-24, where it is clear the early apostles did not pull their punches concerning evil, the same preacher wants contemporary disciples to face the question, "Are we too polite?" A touch of satire informs the topic of a sermon on Matthew 9:13b ("I came not to call the righteous, but sinners")—"The Church Has the Wrong Kind of People." Charles Cooper has a flair for brief newsworthy titles. Consider "Apartment for Rent." (John 14:2), "Destination X" (John 14:4, 5), "Jury Duty" (John 15:27). "Church Pillars" offers scope, and Revelation 3:12 is an ideal text: "He who conquers, I will make him a pillar in the temple of my God." Paul Blanton may have heard a radio newscaster, for he selected a local description of an early morning broadcast, "News in a Nutshell." Phillips' translation of Mark 1:14-15 ("... believe the Good News") is the text, and the simple outline: (1) It is news. (2) It is good news. (3) It is news for you. "First, Last and Always" is his title for a strong sermon on the person of our Lord. Texts are Mark 1:1-3 and Revelation 22:13 f. This three-decker uses each of the words in the title for a heading, "Jesus Christ First (2) Last (final revelation), (3) Always." An easily remembered outline of Ephesians 2:13—"But now in Christ Jesus you who once were far off have been brought near in the blood of Christ" came from Al Pennybacker. (1) But now . . . you are accepted (a) for what you are; (b) for what you can be. (2) But now . . . you are united (a) in the Church (b) in society. (3) But now . . . you are empowered (a) to speak (b) to act. Title: "But now—"

My final report indicates that today's seminarians are not unaware of "hot" or "cool" music vocabulary. One found an Advent sermon in Isaiah 62:10-12, and entitled the yet unwritten sermon "Go! Go! Go!"

Do not some of the sermon seeds uncovered and labeled by my fellow-gardeners appeal? Are you not stirred to get out—or get in—and dig for yourself? Anybody for gardening in the rich soil of the Word?

PARSON'S BOOK OF THE MONTH

Recent books on preaching tempt me to review and commend them. All I may do is ask you to glance

(Turn to page 70)

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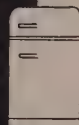
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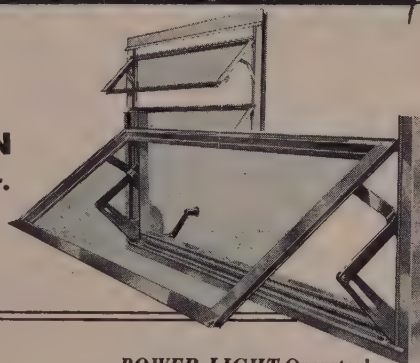
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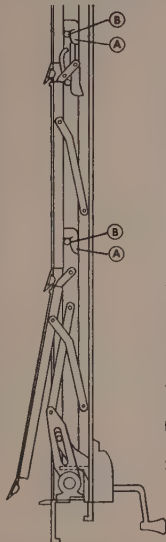
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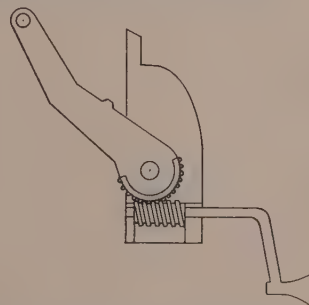
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JULY 1954 - JUNE 1955

Liturgical and Executive Calendar

THE minister's working year does not start with January, nor necessarily with the beginning of the fiscal year of the denomination. It starts at the conclusion of the year's program as summer nears and he begins to plan for the new program which will start after the vacation months of July and August. This calendar is based upon such a work year. In fact, this entire issue is published around the concept that July and August are planning months and that the executive year of the minister starts with the early fall months.

In the effort to make this of the greatest use we have synchronized several church calendars, to bring together the historic church calendar and modern seasons so important in the life of the church.

Season of Re-Creation and Refreshment

The clergy are the most "vacationing" people we know. Traditional vacation weeks come in the summer season. We hear of exceptions. Some ministers prefer to carry on a vigorous summer program and take their vacations in the winter when the church can carry on by its own impetus. The growing interest in summer activities has demonstrated that most churches can have a successful summer work if plans are made for a good program and the minister will stay on the job and lead it.

In most instances, however the summer weeks mean small congregations, a reduced attendance at church school and a guest minister.

Even with this abridged program there is need for planning and publicity that reasonable respectable services be held and that worshippers find the summer Sundays spiritually compensating.

Before the minister leaves for his vacation he should be assured that guest ministers have been provided, that they have had definite instructions regarding the service, that local entertainment has been planned and that the treasurer has instructions for issuing the honorarium check. He should also check to see that ushers and music are provided for each Sunday, that the custodian will have instructions for the care of the church and that the necessary publicity regarding the programs has been made

available to local newspaper editors and to the editors of the local church bulletin.

The season of re-creation and refreshment starts with the first Sunday in July and is concluded with the next to the last Sunday in August.

July—1954

- 4 Independence Day
- Independence Sunday
- Third Sunday after Trinity
- Fourth Sunday after Pentecost
- 11 Fourth Sunday after Trinity
- Fifth Sunday after Pentecost
- 18 Fifth Sunday after Trinity
- Sixth Sunday after Pentecost
- 25 Sixth Sunday after Trinity
- Seventh Sunday after Pentecost
- Saint James Day

August—1954

- 1 Seventh Sunday after Trinity
- Eighth Sunday after Pentecost
- 8 Eighth Sunday after Trinity
- Ninth Sunday after Pentecost
- 15 Ninth Sunday after Trinity
- Tenth Sunday after Pentecost
- Old Home Church Sunday
- World Council of Churches opens at Evanston, Illinois
- 22 Tenth Sunday after Trinity
- Eleventh Sunday after Pentecost

KINGDOMTIDE

"Kingdomtide is a term created by the Committee on Worship of the National Council of Churches. For those who follow, the innovation breaks into the long series of Trinity Sunday. It announces that the vacation season is over and that the time for autumn work is at hand.

August (Continued)

- 29 Eleventh Sunday after Trinity
- Twelfth Sunday after Pentecost
- Festival of Christ the King
- First Sunday in Kingdomtide

September—1954

- 5 Twelfth Sunday after Trinity
- Thirteenth Sunday after Pentecost
- Second Sunday in Kingdomtide
- Labor Sunday
- 6 Labor Day
- 12 Thirteenth Sunday after Trinity
- Fourteenth Sunday after Pentecost
- Third Sunday in Kingdomtide

Church Management: July, 1954

- 19 Fourteenth Sunday after Trinity
Fifteenth Sunday after Pentecost
Fourth Sunday in Kingdomtide
- 26 Fifteenth Sunday after Trinity
Sixteenth Sunday after Trinity
Fifth Sunday in Kingdomtide
Religious Education Week begins

October—1954

- 3 Sixteenth Sunday after Trinity
Seventeenth Sunday after Pentecost
Sixth Sunday in Kingdomtide
World Communion Sunday
- 10 Seventeenth Sunday after Trinity
Eighteenth Sunday after Pentecost
Seventh Sunday in Kingdomtide
Men and Missions Day
Eighteenth Sunday after Trinity
- 17 Nineteenth Sunday after Pentecost
Seventh Sunday in Kingdomtide
Layman's Sunday
- 24 Nineteenth Sunday after Trinity
Twentieth Sunday after Pentecost
Eighth Sunday in Kingdomtide
World Order Sunday
- 31 Twentieth Sunday after Trinity
Twenty-first Sunday after Pentecost
Ninth Sunday in Kingdomtide
Reformation Sunday
Reformation Day

November—1954

- 1 All Saints Day
- 7 Twenty-first Sunday after Trinity
Twenty-second Sunday after Pentecost
Tenth Sunday in Kingdomtide
World Peace Sunday
- 11 Veterans' Day
- 14 Twenty-second Sunday after Trinity
Twenty-third Sunday after Pentecost
Eleventh Sunday in Kingdomtide
Stewardship Day
- 21 Sunday Before Advent
Thanksgiving Sunday
- 25 Thanksgiving Day

Advent and Christmastide

The people who sat in darkness saw a great light. This is the season of expectancy. It is a period for heralding the forthcoming birth of a saviour. The historic church year begins with Advent.

November (continued)

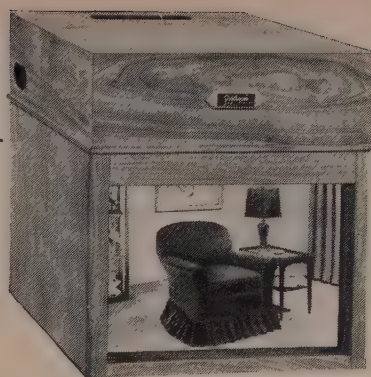
- 28 First Sunday in Advent

December—1954

- 5 Second Sunday in Advent
- 12 Third Sunday in Advent
Universal Bible Sunday
- 19 Fourth Sunday in Advent
Sunday before Christmas
- 25 Christmas
- 27 First Sunday after Christmas
- 31 New Year's Eve

January—1955

- 2 Second Sunday after Christmas
Universal Week of Prayer begins



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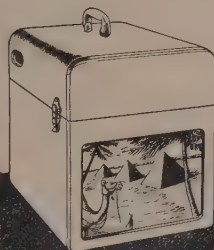
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The Epiphany

The light has now broken through. Following the birth of the Christ comes the time for testimony and missionary preaching. It is a fine season for expository sermons and sermons which deal with the extension of the Christian message throughout the world.

January (Continued)

- 6 The Epiphany
- 9 First Sunday after Epiphany
- 16 Second Sunday after Epiphany
Church and Economic Life Week begins
Missionary Day

- 23 Third Sunday after Epiphany
- 30 Fourth Sunday after Epiphany
Youth Week Begins

February—1955

- 6 Septuagesima Sunday
Fifth Sunday after Epiphany
Boy Scout Sunday
- 13 Sexagesima Sunday
Sixth Sunday after Epiphany
Race Relations Sunday
- 20 Quinquagesima Sunday
Seventh Sunday after Epiphany
Universal Day of Prayer for Students
Brotherhood Week Begins

Lent

Lent is not so much a period for evangelism as for the deepening of the devotional life of the individual. For the minister it is the preaching period of the whole year. This is especially true for him who enjoys expository preaching. It is the one season of the church year when he may be assured of continuity of personnel in his congregation. He can combine, in a very unique way, study and preaching.

February (Continued)

- 23 Ash Wednesday
- 25 Women's World Day of Prayer
- 27 First Sunday in Lent

March—1955

- 6 Second Sunday in Lent
- 13 Third Sunday in Lent
- 20 Fourth Sunday in Lent
- 25 The Annunciation
- 27 Fifth Sunday in Lent
- Passion Sunday

April—1955

- 3 Palm Sunday
- 7 Maunday Thursday
- 8 Good Friday

Easter tide

The hope of humanity still lies in the concept of personal immortality. There is no answer to the great questions of life if personality dies at physical death. So long as Christian belief in the resurrection of the Jesus and in the persistence of human personality beyond the grave lives so long will the churches have the message of hope for the burdened of our world. The wise church tries to do more than merely preach the message of immortality. It uses sensible methods to direct the enthusiasms of Easter into church loyalty and understanding.

April (Continued)

- 10 Easter Day
- 17 First Sunday after Easter
- 24 Second Sunday after Easter

May—1955

- 1 Third Sunday after Easter
- National Family Week Begins
- 8 Fourth Sunday after Easter
- Mother's Day
- Festival of the Christian Home
- 15 Rural Life Sunday
- Rogation Sunday
- 19 Ascension Day
- 22 Sunday after Ascension Day

Whitsuntide

Whitsunday, or Pentecost, whichever you may prefer brings the birthday of the Christian Church. It was the day when the Holy spirit visited the group of praying disciples. Resting on the heads of the disciples as of tongues of fire it inflamed them to go into the world to extend the gospel. In our local church the weeks which follow Whitsunday have many important events

Special Days for the Church Year

TABLE OF MOVABLE DATES

	Ash Wednesday	Easter	Whitsunday	1st Sunday in Advent
1954	Mar. 3	Apr. 18	June 6	Nov. 28
1955	Feb. 23	Apr. 10	May 29	Nov. 27
1956	Feb. 14	Apr. 1	May 20	Dec. 2
1957	Mar. 6	Apr. 21	June 9	Dec. 1
1958	Feb. 19	Apr. 6	May 25	Nov. 30
1959	Feb. 12	Mar. 29	May 17	Nov. 29
1960	Mar. 2	Apr. 17	June 5	Nov. 27
1961	Feb. 15	Apr. 2	May 21	Dec. 3

THE SEASONS AND FESTIVALS OF THE CALENDAR YEAR

Fixed Festivals

- December 24—Christmas Eve.
- December 25—The Nativity.
- January 1—Festival of the Christening. New Year's Day.
- January 5—Twelfth Night: Epiphany Eve.
- January 6—Epiphany.
- February 2—Presentation of Jesus in the Temple.
- March 25—The Annunciation.
- August 6—The Transfiguration.
- October 31—Reformation Day.*
- November 1—All Saints' Day.
- November 2—All Souls' Day.

Movable Festivals

- Advent*—Beginning the Sunday nearest November 30.
- Easter Day*—Always the first Sunday after the full moon which happens upon or next after March 21.
- Ash Wednesday*—The beginning of Lent. The forty-six days before Easter.
- Passion Sunday*—Two Sundays before Easter.

which can be synchronized with the church program. These would include local school graduations, the pre-summer meetings of the various societies, the strengthening of the treasury before the slow weeks of summer and the preparation for summer camps and assemblies.

May (Continued)

- 29 Whitsunday
- Pentecost
- Christian Unity Sunday
- Memorial Sunday
- 30 Decoration Day

June—1955

- 5 Trinity Sunday
- 12 Second Sunday after Pentecost
- First Sunday after Trinity
- Children's Day
- 19 Third Sunday after Pentecost
- Second Sunday after Trinity
- Father's Day
- 26 Fourth Sunday after Pentecost
- Third Sunday after Trinity
- Nature Sunday

- Maundy Thursday*—In Holy Week.
- Good Friday*—In Holy Week.
- Palm Sunday*—The Sunday before Easter.
- Ascension Day* (Holy Thursday)—Forty days after Easter.
- The Sunday After Ascension Day*—Next before Whitsunday.
- Whitsunday or Pentecost*—Fifty days after Easter.
- Trinity Sunday*—The Sunday after Pentecost.
- Kingdomtide*—Beginning the last Sunday in August.

Other Movable Festivals

- The following days, of varying significance and recognition, are coming to be frequently observed:
- Men and Missions Sunday*—Second Sunday in October.
- Bible Sunday*—The Second Sunday in Advent.
- Christmas Sunday*²—The Fourth Sunday in Advent.
- Missionary Day*¹—The First Sunday after Epiphany.
- Race Relations Day*³—The Sunday nearest February 12 (Lincoln's Birthday)
- Brotherhood Day*⁸—The Sunday nearest February 22 (Washington's Birthday).
- The Women's Day of Prayer*⁴—The First Friday in Lent.
- The Day of Prayer for Students*⁵—The Third Sunday in February.
- Stewardship Day*¹—The Fourth or some Sunday in Lent.
- Rural Life Sunday*⁶—The Fifth Sunday after Easter.
- Young People's Day*¹—Some Sunday in Eastertide.
- The Festival of the Christian Home*¹—The Second Sunday in May.
- Christian Unity Sunday*¹—Whitsunday (Pentecost).
- Children's Day*—The second Sunday in June.
- Nature Sunday*¹—The last Sunday in June.
- Old Home Sunday*—Third Sunday in August.

(Turn to page 70)

Monroe

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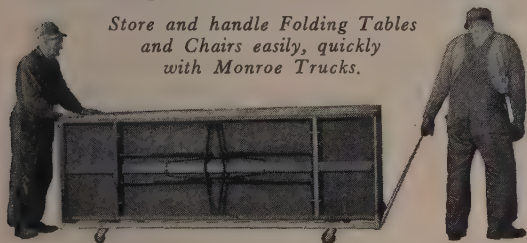
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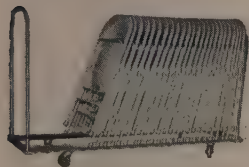
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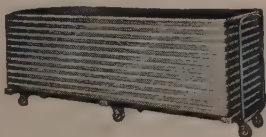


By moving and storing Folding Tables and Chairs on Monroe Trucks, two men can clear a room six times more rapidly than when the tables and chairs are carried by hand. Table Truck No. TS illustrated above.

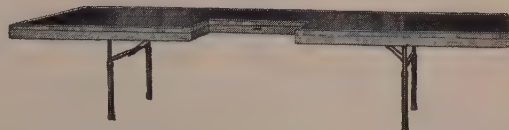


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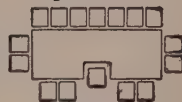
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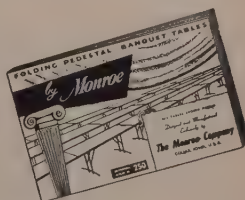


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SEPARATE LITERATURE OF EITHER ON REQUEST

Special Days

(From page 68)

*Festival of Christ the King*⁸—Last Sunday in August.

*Labor Sunday*⁹—The Sunday before Labor Day.

World Communion Sunday—First Sunday in October.

*World Temperance Day*⁹—The Sunday nearest the first day of November.

*World Peace Sunday*³—The Sunday before Armistice Day, November 11.

Thanksgiving Sunday—The Sunday before Thanksgiving Day, and next before Advent.

*Thanksgiving Day*⁷—The Fourth Thursday in November.

Special Weeks

The Week of Prayer—The first whole week in January.

Holy Week—The week preceding Easter.

Religious Education Week—The first whole week in October.

⁸Reformation Day commemorates Martin Luther's posting on the door of the Cathedral Church at Wittenburg, the ninety-five theses he proposed to defend. This was October 31, 1517. The Sunday preceding or following October 31 is observed in practically all Protestant churches of German heritage.

1. New designations made by this calendar. In case of the Festival of the Christian Home, this is a new name for Mother's Day.

2. In the Episcopal Church the Sunday after Christmas is more likely to be observed as Christmas Sunday.

3. Designated by the Federal Council of Churches.

4. Designated by the Foreign Missions Conference of North America and the Council of Women for Home Missions. Annually observed in more than fifty countries.

5. Designated by the World Student Christian Federation as a Day of Prayer for students throughout the world.

6. Designated the Fifth Sunday after Easter by the Home Missions Council and the Federal Council of Churches. Its place in the calendar is suggested by the old Rogation Days.

7. By Proclamation of the President of the United States.

8. Designated by the National Conference of Jews and Christians. A suggestion to change the date to the Sunday preceding Thanksgiving is under consideration.

9. Designated by the International Council of Religious Education.

Priming The Preacher's Pump

(From page 63)

through them in your favorite bookstore. One of the choice titles already mentioned is George Miles Gibson's *Planned Preaching*. (Revell). More ambitious, and certainly more copiously annotated is Webb B. Garrison's *The Preacher and His Audience*. (Fleming H. Revell Co., 1954. \$3.00). Nearly twenty years have passed since a book on the same theme (*The Psychology of the Audience*) appeared. Dr. Garrison's 285 pages are readable, his suggestions eminently practical, and his many illustrations and quotations frequently illuminating and always carefully documented. Even a veteran speaker should become more adept in communication by assimilating the insights of Dr. Garrison's book. Primarily concerned with analyzing factors which induce good

listening, the author also discusses such basic homiletics as form and order in sermon outlines, illustrations, sources of material, plagiarism and the development of originality.

While the above is this parson's choice, another totally different book worthy of any man's reading this summer is Lillian Smith's *The Journey*. Miss Smith will be remembered as the author of two hotly debated books, *Strange Fruit* and *Killers of the Dream*. Her latest is neither novel nor polemic but an autobiographical account of her spiritual pilgrimage in search of life's meaning. Sensitive, reverent, perceptive, transparently honest—the much used words of reviewers must be applied to her writing for it is all this and more. Before you finish her book you will be convinced as I am that she is not far from the kingdom of God, wherein dwelleth truth, righteousness, faith, hope, love and peace. In the midst of strident voices she quietly reaffirms many of the values by which men truly live and which Christ's gospel clarifies and undergirds. My copy came from the library but I note it is published by the World Publishing Company, Cleveland and New York. You can feel the quality of her mind and spirit in these words, taken from the closing paragraphs of *The Journey*:

"I believe future generations will think of our times as the age of wholeness: when the walls began to fall; when the fragments began to be related to each other; when man learned finally to esteem tenderness and reason and awareness and the word which set him apart forever from other living creatures; when he learned to realize his brokenness and his great talent for creating ties that bind him together again . . . to question, knowing that never can the full answer be found; to accept uncertainties quietly, even our incomplete knowledge of God; this is what man's journey is about, I think."

NOTABLE QUOTES

"... now appears an important paradox. The Bible is sixty-six books; yet it is one book, and has been so considered and read for many centuries. The Bible expresses many ideas; yet it all centers around one great idea. This grand theme, which runs throughout the Bible and binds it into a unity, is the activity of the living God. This activity of the living God takes many forms. He creates, commands, rebukes, judges, forgives, redeems, guides, enlightens, strengthens, consoles, saves, and delivers his people."—Georgia Harkness, *Toward understanding the Bible*, page 109.

"A teacher in London, England, told the other day how he asked one of his pupils, an 11-year-old boy, what he in-

tended to be when he grew up, and got the reply, 'Sir, I don't need to worry, because by that time there will be nowhere to grow up in.' The child was only giving his translation of an adult attitude, but his words revealed what curious fuel is feeding the fires of Spring this year. The rites of fertility are being performed to the music of a requiem. But why? Because we have lost faith in the miracle of creation?

* * *

"Nothing in the history of preaching indicates that sinners are converted by dull sermons only. Perhaps, after all, it is wholesome and right that the listener should enjoy at least some elements of a sermon. . . . Jesus did not consider it beneath his dignity to give his listeners an occasional hearty chuckle. He built incongruous, laughter-provoking statements upon the idea of lighting a lamp and placing it in an absurd place—'under a bushel, or under a bed' (Mark 4:21; Luke 11:33; Luke 8:16)."—Webb B. Garrison, *The Preacher and His Audience*, pages 197, 198. (Fleming H. Revell Co., 1954. \$3.00).

JEST FOR THE PARSON

Pulpit and church boners continue to rattle and chuckle through the mail. Here are some samples and their senders: "Today's Greatest Mistake." James H. Bell, Minister." (James H. Bell, 1st Presbyterian Church, Escanaba, Mich.) "11 a.m. 'A Privileged People.' No evening service." (Seen in Norfolk, Va., by Ernest K. Emurian, Elm Ave. Methodist Church, Portsmouth, Va. who also reports the next one). "... Presbyterian Church, Rev. . . . 11 a.m. 'I have married a wife.' 8 p.m. 'The Foolish Virgin.'" Seen in Harrisonburg, Va. on the Lutheran bulletin board: "The Shining Face" (Exodus 34:29-35), and in the same town on the Baptist Church board: "Powder-Puff Religion." In the bulletin of the First United Presbyterian Church, Indiana, Pennsylvania (according to the minister, Frank A. Lawrence) "Children in the Junior Church, ages 6-12, will leave the morning worship as the congregation sings, 'Now thank we all our God.'" Stephen Greene, Island Pond, Vt., was moved to sympathize with a distinguished preacher of First Congregational Church, Winchester, Mass., when he read, "Dr. Chidley will preach on 'The Horns of a Dilemma.'" Brooks Knowlton, Presbyterian dominie of Bristol, Penn., read on a local church bulletin board, "11 a.m. ETERNAL DAMNATION by request," and guessed the preacher gave it to 'em. Henry R. Mahler, Jr., of Woodland Presbyterian, Nashville, Tenn. sends but does not vouch for authenticity of "11 a.m. 'Where is the Deacon?' 8 p.m. 'He descended into Hell.'"



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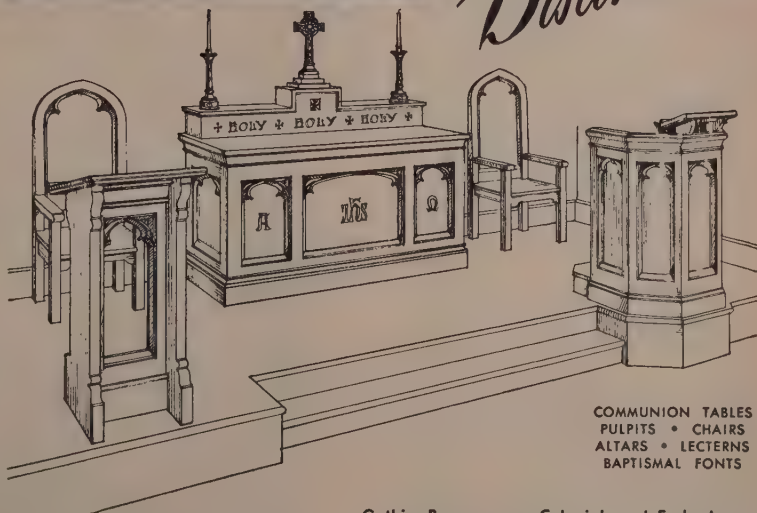
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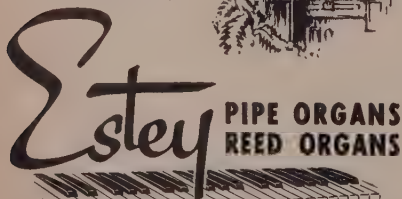
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THIS IS A REAL LABOR SUNDAY IDEA

The Blessing of the Tools

WHY not try this program for Labor Sunday. The Church of the Open Door, an interdenominational Protestant congregation of Brooklyn, New York did this last year with splendid results. Under the direction of H. Richard Siciliano and Julius M. Garcia, ministers of the church, the congregation was asked to bring tools of their employment for blessing. The response was spontaneous and enthusiastic.

A bank employee brought a teller's sheet; a water works superintendent brought his fountain pen; a hospital employee brought surgical scissors; a tailor brought his tape, needle and thread; one proud family brought their four children; one held out his hands and asked that they be blessed. Dozens of house wives brought dish rags and dish towels.

The service caught the imagination of the newspapers and stories were carried in in the *Times*, *Herald Tribune*, *Journal American* and *World Telegram* of New York and by the *Eagle* of Brooklyn.

The church calendar for the day included "The Litany or Labor" and a "Litany for the Blessing of the Tools," which appeared in the July Directory issue of *Church Management* for 1953.

Both of these are reproduced herewith.

Church of the Open Door, below, Brooklyn, New York. Congregation participates in service for "The Blessing of Tools".

THE LITANY OF LABOR

O Thou All-wise Creator of the world, who hast made man in Thine image to have dominion over Thine other creatures, and hast given him the duty to subdue the earth, that it may yield the riches Thou has hidden therein to supply his need: we thank Thee for the primal blessing of labor whereby we are made workers together with Thee.

Bless and guide our labor, we beseech Thee.

By human wilfulness and waywardness, ignorance and greed, idleness and oppression, a curse has touched Thy blessing, and the joy of man in work has departed from multitudes. For our part in this great sin we beg Thy forgiveness, O Heavenly Master, and for our share in new work which shall repair the evil, we implore Thy help in Christ.

Bless and guide our labor, we beseech Thee.

From pride and avarice and tyranny over the bodies or spirits of men; from the hard heart which disregards the need of a fellow-servant, and from the dishonest temper which withholds the fulness of a promised service; from laziness, and self-indulgence, and inhumanity:

Good Lord, deliver us.

From injustice and oppression; from keeping back the wages of labor, and from binding upon men burdens too heavy to be borne:

Good Lord, deliver us.



From impatience and turbulence, from conspiracy and violence, from the choice of force instead of reason, and from all denial of our common humanity and our fellowship in Christ:

Good Lord, deliver us.

O thou who hast come from heaven to share our human lot; thou who hast labored as a carpenter, a healer of the sick, a teacher of the ignorant; thou who hast known poverty and hunger and thirst and mortal weariness; from all contempt of those who toil and suffer, and from all shame of our own work:

Good Lord, deliver us.

O God, grant unto our nation, and to thy servant the President and all others in authority, and to all who have great influence among their fellowmen, wisdom and sympathy to find the way of justice in our social order, so that all who are willing to work may have opportunity, and may receive the due reward of their labor; and all causes of discontent and grievance, unrest and enmity, may disappear and be done away.

Hear thy servants, O Lord, we beseech thee.

Help us each one, O God, to find among our fellowmen that portion of labor for which thou hast fitted and designed us. Sustain our health and strength that we may do it cheerfully, and well. Make us glad and proud of it, however simple, as a part of the great work of the world. And when our part is done, forgive our faults and shortcomings, and receive us into thy joy.

Hear thy servants and bless our labor, O Lord, we beseech thee.

Now the God of patience and of comfort grant you to be of one mind with one another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Amen.

LITANY OF BLESSING OF THE TOOLS

MINISTER: For all our daily blessings, for health, for homes and food for ourselves and those we love,

PEOPLE: Our God, we thank thee.

MINISTER: For strength of body, and clearness of mind; for work to do and strength to do it,

PEOPLE: Our God, we thank thee.

MINISTER: For freedom to choose the work for which we are fitted, and in which we find a challenge to do our best,

PEOPLE: Our God, we thank thee.

MINISTER: For these tools which thou hast placed in our hands, for the quality of their material and workmanship,

PEOPLE: Our God, we thank thee.

MINISTER: For their reminder of the sacramental nature of our work; for their constant demand that we do our best; for the joy of work well done,

PEOPLE: Our God, we thank thee.

MINISTER: Mindful of our place in that great fellowship of those who labor; joining hands with our fellow laborers throughout the world,

PEOPLE: Father, we pray thy blessing.

MINISTER: For those who labor in difficult places; for those who must do monotonous and uninteresting work,

PEOPLE: Father, we pray thy blessing.

MINISTER: Upon all organizations and agencies working for the betterment of the lot and the enriching of the lives of those who labor,

PEOPLE: Father, we pray thy blessing.

MINISTER: For a better understanding between employer and employee, and for a deepening realization of the divine nature of daily labor,

PEOPLE: Father, we pray thy blessing.

MINISTER: Upon our own tools, whatever they may be, whether exalted or humble, as we are joined by them in the true democracy of labor, and knowing that all service is holy in thy sight,

PEOPLE: Father, we pray thy blessing.

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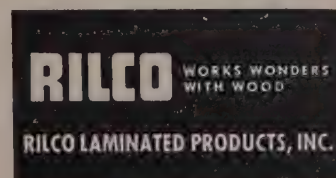
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THE HANDBOOK OF DEDICATIONS

SERVICE FOR THE LAYING OF A CORNER STONE*

The Invocation—

Hymn:

"The Church's One Foundation

Is Jesus Christ her Lord;

She is His new creation

By water and the Word;

From heav'n He came and sought her

To be His Holy bride;

With His own blood He bought her,

And for her life He died. A-men."

The Readings From the Bible—

The Laying of the Corner Stone—

The Litany of Dedication:—

To the glory of God our Father, to the service of our dear Master and His Church, and to the abiding presence of the Holy Spirit,

WE LAY THE CORNER STONE OF THIS CHURCH.

For a building of which Jesus Christ is the chief Corner Stone, the pillar and ground of the Truth,

WE LAY THIS CORNER STONE.

For a building that shall stand as a symbol of the Church Universal, the Corner Stone of which is Truth, the creed of which is Love, and its towers eternal Hope,

WE LAY THIS CORNER STONE.

For a Church that shall exalt not a religion of creed or of authority, but a religion of saving grace, of personal experience and of spiritual power,

WE LAY THIS CORNER STONE.

For a Church that shall exalt the ministry of the open Bible, with its faithful record of Human life, its unfolding of the redeeming grace of God through Jesus Christ, its message of inspiration, warning, comfort and hope,

WE LAY THIS CORNER STONE.

For a Church that shall teach and incarnate the doctrine of the Fatherhood of God and the Brotherhood of Man, and that shall be a renewing and cleansing power in the community, and that loves every other communion that exalts Christ in the service of man,

WE LAY THIS CORNER STONE.

For a Church with an open door for all people, rich or poor, homeless or desolate, who need the help of God through us,

WE LAY THIS CORNER STONE.

For a Church that shall gather the children in its arms and hold them close to Christ, that they may grow up in the Church and never be lost from its fold,

WE LAY THIS CORNER STONE.

For a Church which stands for the sacramental truth: "It is more blessed to give than to receive," and which takes hold on two worlds and stands for the unseen and eternal, and which offers to men the abundant life which now is and which is yet to come,

WE LAY THIS CORNER STONE.

(*In Unison*) In loving memory of those who have gone before us, whose hearts and hands have served in this Church; with gratitude for all whose faith and consecrated gifts make this house possible; for all who may share this spiritual adventure in this our age and with hope for all who shall worship in this House in years to come,

WE LAY THIS CORNER STONE IN THE NAME OF ALMIGHTY GOD, FATHER, SON AND HOLY SPIRIT, UNTO THE AGES OF AGES, WORLD WITHOUT END. AMEN.

THE DEDICATION OF A MEMORIAL CHAPEL*

(*Including prayers, litany and an original hymn*)

CALL TO WORSHIP

MINISTER: "O worship the Lord in the beauty of holiness: fear before him all the earth."

PEOPLE: "The Lord is great and greatly to be praised. Honor and majesty are before him; strength and beauty are in his sanctuary."

INVOCATION

O thou God of our fathers, who hast made the old time sacred with the memory of thy care; O thou who hast watched over us from childhood, and never left us without a witness of thyself; hither have we come to lift up to thee the voice of praise. We thank thee for good examples and brave testimonies; for the witness of saintly souls; for ascended spirits with whom we took sweet counsel together; for all those, who being dead, yet speak. Thou hast made us with them one family in thee,

*As used in the Denison Avenue Congregational Church, Cleveland, Ohio. Hugh Thompson, minister.

and thy care and love for thy household knows no end. In this hour of quiet thought and fragrant remembrance, may the meditation of our hearts glorify thy name and strengthen our faith. Through Jesus Christ who taught us to pray . . . Lord's Prayer.

SCRIPTURE

Let us now with quiet and grateful hearts remember before God, the wise, and the good, and the faithful, who have passed away; the innumerable company of our kind gathered into the heavenly world for evermore. In the sight of the unwise they seemed to perish; but they are in peace: mortal sadness is not in their life; their reward is with the Lord, and the care of them is with the Most High. They live also in our hearts and the remembrance of them is dear and blessed. Their bodies are buried in peace; but their name liveth for evermore. The people will tell of their wisdom, and the congregation will show forth their praise. Though the righteous be overtaken by death; their souls are in the hand of God and their hope is full of immortality. For the memorial of virtue is immortal; because it is known with God and with men. When it is present, men take example of it; when it is gone, they desire it.

CHAPEL DEDICATION HYMN

Written for this occasion by
Mrs. W. L. Kershaw

Tune: "Dear Lord and Father of Man-kind"

Dear Lord, we thank thee for those friends

Whose vision, clear and free,
Saw in the future this fair place
Where we might gaze upon thy face
And come to worship thee.

We thank thee for the loving hands
Which fashioned willingly
This sanctuary filled with peace.
May thy rich blessing never cease
To flow unendingly.

We thank thee, Father, for the youth
Whose steadfast aim will be
To worship thee . . . heart, soul, and mind . . .

May they the joy of service find
In ever following thee.

Dear Lord, to those dear ones of ours
Who've come to be with thee,
This holy place we dedicate . . .
May prayerful worship be the gate.
To loving memory.

*As used in First Congregational Church, DeKalb, Illinois. Stiles Lessly, minister.

Filling Empty Pews the Parish Paper Way

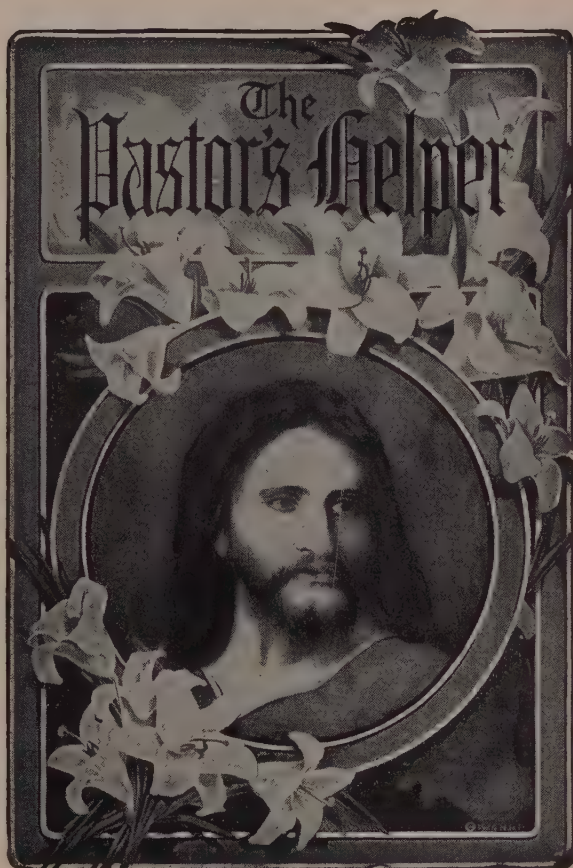
DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

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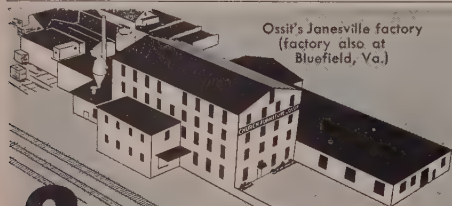
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DEDICATION OF CHAPEL

To the Glory of God, to Jesus Christ the Head of the Church, to the Holy Spirit the Comforter

WE DEDICATE THIS CHAPEL

In loving memory of the members of this church who have gone on before us to the Heavenly Home and for the comfort of those who mourn their passing

WE DEDICATE THIS CHAPEL

For worship in prayer and praise; for the teaching of the Word of God; for the ministry of the sacraments.

WE DEDICATE THIS CHAPEL

For the pledging of the vows of holy matrimony and the renewal of those vows on solemn anniversaries

WE DEDICATE THIS CHAPEL

For strength in the hour of trial and temptation; for a haven of rest where troubled and perplexed souls may find peace; for a place of quiet meditation and deepening of our faith

WE, THE PEOPLE OF THIS CHURCH AND CONGREGATION, IN THE SIGHT OF GOD AND IN THE PRESENCE OF ONE ANOTHER, SURROUNDED BY A GREAT CLOUD OF HEAVENLY WITNESSES, DO NOW CONSECRATE THIS CHAPEL FOR THE WORSHIP OF GOD AND SERVICE TO OUR FELLOWMEN.

PRAYER OF CONSECRATION

Father of all mankind, we pray that to this chapel all thy children may ever be welcome. Hither may the little ones love to come, and the young men and maidens, to be strengthened for the battle of life. Here may the strong renew their strength, and win for their lives, a noble consecration; and hither may age turn its footsteps to find the rest of God and light at eventide. Here may the poor and needy find friendliness. Here may the tempted find succour, the sorrowing find comfort, and the bereaved learn that over their beloved, death hath no more dominion. Here may they who fear be encouraged, and they who doubt have their better trusts and hopes confirmed. Here may the careless be awakened to a sense of their folly and sin, and to a timely repentance. Here may oppressed and striving souls be assured of the mercy that triumphs over sin, and receive help to go on their way rejoicing. Amen.

LITANY FOR THE DEDICATION OF AN EDUCATIONAL BUILDING*

MINISTER: To the glory of God our father, to the honor of Jesus Christ, His Son and our Saviour, to the praise of the Holy Spirit, source of life and light,

*As used in the Lakewood Presbyterian Church, Lakewood, Ohio. L. Wilson Kilgore, minister.

Church Management: July, 1954

CONGREGATION: We dedicate this building.

MINISTER: That the children and youth of today and of future generations may receive Christian Education.

CONGREGATION: We dedicate this building.

MINISTER: For the teaching and study of God's Holy Word and for the Christian culture of all who may gather here,

CONGREGATION: We dedicate this building.

MINISTER: For Christian fellowship and friendship and for the well being of the human body as the temple of the spirit of God,

CONGREGATION: We dedicate this building.

MINISTER: That youth may come to know God as their heavenly Father and Jesus Christ as their personal Saviour and Friend,

CONGREGATION: We dedicate this building.

MINISTER: For the training of children in faith and character, for the summoning of youth to serviceable living, for the deepening of our sense of Christian brotherhood and for the furthering of the spirit of goodwill among all peoples,

CONGREGATION: We dedicate this building.

MINISTER: For the missionary endeavor at home and abroad, for worldwide evangelism and education, till the kingdoms of this world become the kingdom of our Lord and of his Christ.

CONGREGATION: We dedicate this building.

MINISTER: In loving memory of those who wrought here in days gone by, with sincere gratitude to those whose faith and gifts brought us to this joyful hour, and with supplication for all who shall worship here in years to come,

CONGREGATION: We dedicate this building.

MINISTER and CONGREGATION: We, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifices of our Fathers, do consecrate ourselves anew to worthy worship of God in this place. And to the continued service of God and man, we do now dedicate this Educational Building in the name of the Father and of the Son and of the Holy Ghost. Amen.

PRAYER FOR DEDICATION OF FINANCIAL PLEDGES FOR A NEW YEAR

Most gracious and ever loving Father, whose gifts and favors are unending, we lift our thoughts today in gratitude for the privilege of service, service rendered with our time, our talents, and our treasures. Help us to see clearly that no task for thee is too large, no resource too small.

Look with favor and kindness upon all who share in the ministries of thy Church. Help us to rejoice in the witness of our church in the local community and in all the world.

Dedicate now, we pray these our pledges for the ministry of our church for the coming year. May they hold before us the ideal of God first, first in thought, first in word, and first in deed.

May they show forth our faith in the loyalty of one another and our faith in the whole program of the Church of Christ.

Grant us health and strength and labor in the coming days that we may fulfill these pledges of our devotion.

Though days be fraught with sadness, sorrow, trouble and trials, grant us the comfort of Thine unfailing love and strength, and now,

May we thy bounties thus,
As stewards true receive,
And gladly as thou blestest us,
To thee our first fruits give.

And may we believe thy word,
Tho, dim our faith may be.
Whate'er for thine we do, O Lord,
We'll do it unto thee.

Amen.

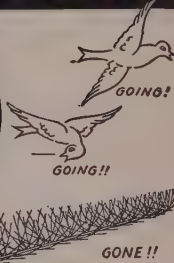
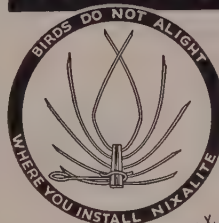
W. A. Kuntzleman
Saint John's Lutheran
Bath, Pa.

A GENERAL ORDER FOR THE RECEPTION OF MEMBERS*

NOTE: This order may be used when people of varying backgrounds wish to unite with the church as a class or group. The names of those who are to unite with the church may be read before they are asked to present themselves at the chancel, together with information as to which ones are joining by letter of transfer, adult baptism, profession or reprofession of faith. All who have assembled themselves, may be prepared in advance to follow this service, it being desirable, though not necessary, to have those coming from other communions to join in the confession of faith. Portions of this order which do not apply on a given occasion may be omitted or adapted.

*Friedrich Rest, Pastor, St. Paul Evangelical and Reformed Church, Hermann, Missouri.

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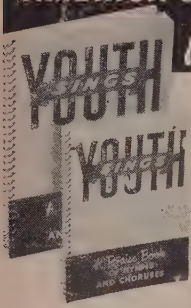
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OPENING SENTENCE

Grace to you and peace from God our Father and the Lord Jesus Christ. Amen.

ADDRESS

Addressing the congregation the minister shall say:

Dear Christian friends, the Scriptures teach us that the church is the household of God, in which Jesus Christ is the head and the individual Christians are the body. Among the main functions of the Christian Church will always be found the promotion of both the public and private worship of God, the administration of the sacraments and rites, the maintenance of Christian fellowship, the edification of believers, and the conversion of the world.

Concerning the evangelization of the world we recall that our Lord has commanded his followers to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all that he has commanded. A requirement of all his disciples is the ancient challenge, given by our Lord himself: If any man will come after me, let him deny himself and take up his cross and follow me.

Admission into the Church of God is given to all who seek to follow Jesus Christ in the new life. These have been born anew of the water and the Spirit, and have renounced all sin and long after holiness of life and conduct.

Into this Christian fellowship these persons are seeking admission. (Some are uniting with a church for the first time, while others have previously professed their faith.)

Of the sincerity of their purpose to lead a Christian life we have every confidence, seeing no reason why they should not be entitled to labor with us in the church of Jesus Christ and to participate in all the spiritual privileges of the house of God.

Addressing the applicants the minister shall say:

Dearly beloved, we rejoice that the grace of God has been vouchsafed unto you in that he has called you to be his followers. You are aware of the privileges and solemn duties of church membership, and before you are admitted, we ask you to unite with me (and those who are to be baptized) in expressing our basic and most holy faith in the words of the Apostles' Creed.

THE APOSTLES' CREED

For the Baptism of Adults

QUESTION

The minister then speaks to the candidates for baptism and asks them:

On the day of Pentecost when multitudes were moved in their hearts to inquire what they should do, the Apostle

Peter answered: Repent, and be baptized, every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. Following the example of early Christians, you are here in the presence of God and of this assembly to receive the ordinance of Christian baptism.

Wishing to be baptized into the Christian faith, do you renounce the lust of the flesh and all other evil, and do you solemnly consecrate yourselves to Christ and his service forever, and do you promise that you will endeavor henceforth to keep God's holy will and commandments, and to walk in the same all the days of your life? Then answer: I do, with the help of God.

ANSWER

Each candidate answers:

I do, with the help of God.

THE SACRAMENT OF HOLY BAPTISM FOR ADULTS

The candidates kneeling, the minister shall baptize them, saying:

N, I baptize thee in the name of the Father and of the Son and of the Holy Spirit.

Defend, O Lord, this thy servant with heavenly grace, that he (she, they) come into thine everlasting kingdom. Amen.

(or)

The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Amen.

(or)

Our Lord Jesus Christ himself, who loved us, and gave us eternal comfort and good hope through grace, comfort your heart, and keep you faithful unto eternal life. Amen.

*** End of Baptismal Service ***

OBLIGATION

Addressing all the candidates, the minister shall say:

I ask each of you: Do you accept Jesus Christ as your Saviour and Lord, believing that you can have eternal life only through faith in his name?

Do you believe in the doctrines and teachings of the Church?

Do you promise that you will, with the help of God, submit to the rules and regulations of this congregation as set forth in its constitution and by-laws, and that you will promote the welfare of this church according to your ability? Then answer: I do.

ANSWER: I do.

The minister then gives his right hand to each, saying if he will:

I, therefore, on behalf of the members of this church, publicly declare you members of Church, and in token of our brotherly love give you the right hand of Christian fellow-

ship, bid you welcome to all its privileges and blessings, trusting that, as you are numbered with God's people here, you will be found among his Christians in glory everlasting.

PRAYER

Almighty and everlasting God, who makes us both to will and to do that which is good and acceptable unto thy divine majesty, we give thee thanks that thou hast enabled these thy *disciples* to make a good confession. We pray in *their* behalf that thy fatherly goodness may ever guide *them*, and thy hand ever protect them against all evil of the soul. Forbid that they should ever forget this solemn hour or the sacred promises which they have made. Let thy Holy Spirit ever be with *them* and so lead *them* in the knowledge and obedience of thy word that in the end *they* may attain everlasting life through our Lord Jesus Christ, who with thee and the Holy Spirit liveth and reigneth ever one God, world without end. Amen.

BENEDICTION

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

(or)

The peace of God, which passeth all understanding, keep your *hearts* and *minds* through Christ Jesus. Amen.

DEDICATION OF CHRISTIAN AND NATIONAL FLAGS*

If your church is installing, at the present, church and national emblems, they should be properly dedicated to their purpose. We have from time to time published services of dedication. We are adding to these this month a service arranged by John Alexander Hayes and used by him in the dedicatory service at the First Presbyterian Church, Red Bank, New Jersey.

If the special music is to be built around the theme of "God and Patriotism," we would suggest for the choir, "Anthem of Democracy" by J. H. Matthews, "O Lord God of Hosts, Strengthen and Guide this Nation" by Baul, and "Recessional" by H. A. Matthews.

DEDICATION SERVICE

All: In the Name of the Father and of the Son, and of the Holy Spirit. Amen.

Pastor: To the Glory of God and our spiritual enrichment.

Congregation: To thee, we dedicate these flags.

*Reprinted from June 1941 issue of *Church Management*.

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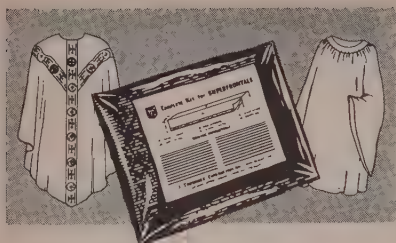
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Pastor: As a visible emblem that we serve him who said, "Follow me."

Congregation: To thee, we dedicate this Church Flag.

Pastor: That it may always bring to our minds the watchful Providence of the God who guards the country for which it stands.

Congregation: To thee, we dedicate this American Flag.

Pastor: That its presence here may help to keep us close to him in whom alone we have hope of life and happiness.

Congregation: To thee, we dedicate this Church Flag.

Pastor: That constantly we may thank God for the sacrificial service of those who endured hardship and suffering to bring it into being.

Congregation: To thee, we dedicate this American Flag.

Pastor: That silently side by side during each service, they may remind us of our duty to God and Country, of the love of our Saviour and of the freedom of our nation.

Congregation: To thee, we dedicate these flags.

DEDICATORY PRAYER

Salute to the Church Flag: "I pledge allegiance to my flag and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and love."

Congregation sings:

"Our fathers' God to thee

Author of Liberty,

To thee we sing:

Long may our land be bright

With freedom's holy light;

Protect us by thy might;

Great God, our King."

Salute to the American Flag: "I pledge allegiance to my flag and to the Republic for which it stands; One nation, indivisible, with liberty and justice for all."

Congregation sings:

"My native country, thee,

Land of the noble free,

Thy name I love;

I love thy rocks and rills,

Thy woods and templed hills;

My heart with rapture thrills

Like that above."

DEDICATION OF ALTAR MEMORIAL VASES

It is our pleasure this morning to accept and dedicate the altar vases presented with the beautiful floral offering, by the sons and daughter of Mrs. Avis Leonard, through the memorial gifts of her co-workers, friends, and neighbors.

So, speaking for this congregation, I accept this beautiful memorial gift, with our sincere appreciation and the assurance that not only will it help to perpetuate the memory of our long time friend and faithful member, but it will add beauty and dignity to our chancel and altar, and add grace to the worship we offer to God and to his Son, our Lord.

May I invite all present to participate in the consecration of this memorial?

The Service of Acceptance and Dedication:

MINISTER: With gratitude to one who, through many years has given herself with unflinching devotion to this church of which we are a part,

PEOPLE: We accept this gift.

MINISTER: To the glory of God who filled the earth with grace and fragrance, and has brightened the land with the fairness of flowers,

PEOPLE: We dedicate this gift.

MINISTER: With devotion to our Lord Jesus Christ who considered the meaning of the lilies, and found in the humblest flowers the holiest messages,

PEOPLE: We dedicate this gift.

MINISTER: To call attention to the quiet uplift and comfort of the Holy Spirit, seeking to implant more of the beauty of holiness in the hearts of men,

PEOPLE: We dedicate these vases.

MINISTER: To the hope that our prayers may be helped to ascend like garlands of beauty, and our worship be made fragrant with true devotion and consecration,

PEOPLE: We dedicate this gift.

The Prayer of Dedication:

Almighty God, who hast given, and dost restore to us those whom we delight to hold in memory, and who having created the great temple of all life, endowing it with the endless beauties of nature, and lackest nothing, yet desirest our worship in the sanctuary, accept we beseech thee, the offering of these vases and these flowers, consecrating them by thy power and blessing to holy use; and may all who worship here in these days and in the days to come, find inspiration therein, and be lifted up toward thee, the source and summit of all being and beauty. We ask in the name of Jesus Christ our Lord. Amen.

*As used in the First Congregational Church, Coloma, Michigan. Ralph W. Everroad, minister.

THE DEDICATION OF AN ORGAN

PRELUDE—(played on the piano)

CALL TO WORSHIP:

I will sing and give praise. I will praise thee, O Lord, among the people: I will sing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth. Praise ye the Lord.

THE SANCTUS

THE PRAYER OF INVOCATION:

O God, who alone art worthy of our praise and worship in this hour, into thy Presence we come with humble and contrite hearts. Look down upon us in this hour and bestow upon us a full measure of thy Spirit, that as we sing thy praises it may be from the depths of our hearts and prove an offering worthy of thy power and glory and wondrous love, that as we read thy Word thou mayest speak to us, and that as we lift our hearts to thee in prayer, we may sense thy nearness. And to thy Name be all honour and glory, world without end. Amen.

CONGREGATIONAL HYMN—"Glory be to God the Father"

THE PSALM—148th Psalm read responsively.

THE GLORIA

THE ACT OF DEDICATION

MINISTER:

Brethren in the Lord; forasmuch as God has put it into your hearts to have built this instrument of music as an aid to your worship in this place, it is meet and right that we should now dedicate it to him and set it apart to the holy use for which it is designed. I call upon you, therefore, to say in your hearts what I now say in your hearing.

It is meet and right that we should at all times and in all places give praise unto Almighty God who hast dealt so wondrously with us, but above all in his sanctuary. To this end, to add to our worship, to enable us to sing our praises to God, to magnify the name of the Lord, we dedicate this organ

ORGAN—"Holy, Holy, Holy" (one verse)

To such a telling through music of the old, old story of redeeming love, that men may be led to surrender their hearts and lives to Christ; to the deepening of our sense of all that the Saviour has done for us, we dedicate this organ ORGAN—"Tell me the old old story" (one verse)

To be a perpetual challenge to the Church to go forward unitedly, steadily, persistently and mightily in the service of the crucified, risen and conquering Christ, we dedicate this organ.

ORGAN—"Lead on, O King Eternal (One verse)

In the faith of our Lord Jesus Christ, we do solemnly dedicate this organ and

declare it to be for ever set apart from all common and unhallowed uses, and consecrated to the praise and worship of Almighty God, to the glory of God; In the name of the Father, and of the Son and of the Holy Ghost. Amen.

THE DOXOLOGY—Congregation Rises

"Praise God from whom all blessings flow"

MINISTER: (Congregation standing)

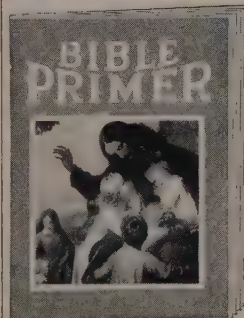
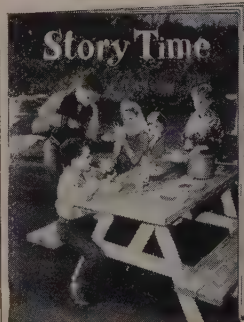
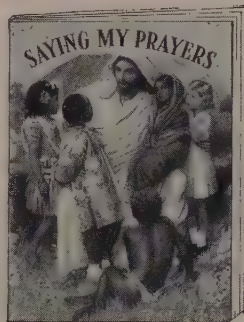
Let us pray:

O God our Father, most holy and most high, unto whom we have access by one Spirit, through our Lord Jesus Christ; we laud thee, we bless thee, we give thanks unto thy great Name.

Worthy art thou, O Lord, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Eternal God, who hast made all thy works to show forth thy glory, and hast given wisdom and understanding to thy people to devise instruments of music for thy praise: Graciously be pleased to receive at our hands this Organ, which we now dedicate to thy service; and grant, we beseech thee, that it may adorn thy worship, and assist the praises of thy people, to the glory of thy Holy Name.

(Turn to page 91)



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NEW BOOKS



Troubled World

Solving Life's Problems by Hillyer Hawthorne Straton. The Bethany Press. 160 pages. \$2.50.

Once in awhile there comes from the press a book so distinctive and with such possibilities of usefulness that the reviewer is inclined to say in rather worn-out English that "it fills a long-felt need." This book by the pastor of the First Baptist Church, Malden, Massachusetts, most certainly fills a need, although there is some question as to whether many of us had sufficient acumen to sense said need. The sub-title of the work is "Methods of the Master." Its purpose is to show the help that men can get in solving the problems of life from the life and teachings of Jesus.

For example, the group of chapters under the general heading of "Life's Personal Needs" deals with the way that Jesus deals with fear, sickness, sin, and enemies. Another section which is headed "Your Place in Society" has three chapters entitled, "Jesus, You and the State," "Jesus, You and Your Work," and "Jesus, You and Your Wealth." These discussions are naturally basically biblical. They are, however, rich in practical illustrations from books and life. The personal note at the end of the book in which the author tells us of his ecumenical pilgrimage is a little piece of autobiography which no reader will forget.

The chapters are divided into sections which are labeled by "heads." At first one gets the impression that this cuts up the material too much but a closer contact with it furnishes convincing evidence that this type of division adds to the clarity and general effectiveness of the expositions.

Many will find this an outstandingly helpful piece of writing. It deserves a wide circulation.

L. H. C.

This Do And Live by Roy M. Pearson. Abingdon Press. 124 pages. \$2.00.

The caption is taken from Jesus' reply to "a certain lawyer," but the context is not exactly based on the statement itself. The chapter headings are imperatives "Decide," "Look," "Hear," "Beware," "Work," etc. The author calls

them "prescriptions that have actually been tested"; "road maps that have actually been used on the busy highways of everyday living and been the means of leading many a weary wanderer" home. "The trouble comes when we try to walk two roads at once, when we attempt to be good enough Christians to keep our consciences quiet while yet being good enough pagans to keep our powder dry."

Each chapter is well outlined. He takes good aim and shoots at definite things. The book is alive with frequent illustrations. Many of his religious essays are from novel and surprising approaches. "Beware of your goodness," "Get out of the Church," "Be Willing to be Wasted."

The writer is minister of Hancock Congregational Church at Lexington, Massachusetts and also is the author of *Here's a Faith for You*.

I.C.E.

The Water And The Fire by Gerald Vann, O. P. Sheed and Ward, New York City. 187 pages. \$2.75.

Father Vann was born in 1906. After studying at Dominican schools, he was made a member of the Order of Preachers. At present he is headmaster at Laxton, an English Dominican school. He has written several books. Among the books he has written are *His Will Is Our Peace*, *On Being Human*, *Morals Maketh Man* and *Eve And The Gryphon*.

It is becoming a trite statement to say that "we live in a confused world." Father Vann in this little book seeks to describe and to explain some of the basic reasons for this confusion. He shows us how we have lost our roots in the past. He seeks to explain why the home has lost some of its influence and some of its importance today. In a chapter entitled "The Role of Woman" he makes an appraisal of the place feminine life in our modern world. He observes that "the time spent (or wasted) in school on chemistry or trigonometry would be better employed in opening to the girl, in a feminine way, the world of poetry, of the fine (and domestic) arts; in religious instruction, similarly the emphasis should be put on the world of religious symbols, on the wis-

dom of the saints and mystics, on the art of prayer." After describing what he calls "the recovery of nature," Father Vann illustrates how we may recover again the community. This can be done only when "there is the freedom of the individual, within the framework of eternal and natural law and under the authority of a just and representative executive, to help in the moulding of the community life."

While there may be some Protestants who would not be able to accept all of the author's premises, nevertheless it is a positive book giving concrete suggestions for the shaping of our modern civilization.

W. L. L.

Psychotherapy and the Christian Message by Albert C. Outler. Harper. 286 pages. \$3.50.

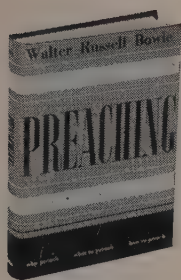
If there is ever to be a mutually helpful relationship between psychotherapy and the Christian faith it will come by way of the kind of study made by Dr. Outler. Few books to date have done so much to face frankly and fairly, both the rich and rewarding common territory of Christianity and psychotherapy and the inescapable cleavage between the two. An able young scholar in both fields, Dr. Outler is eminently qualified to write such a book.

Throughout the book the author points out that modern psychotherapy has two sides. It is an empirical science which gives us deeply needed facts about mental health and provides practical ways of using these facts. On the other hand, however, it is a philosophy that has much to say about the right ordering of life and the proper destiny of man. As a philosophy it is related to naturalism and humanism in its interpretive world view.

Dr. Outler is deep in his praise of psychotherapy as a practical science. He feels that Christianity has much to learn from its basic approach. Specifically, the Christian can derive great insight from the following fundamental motifs of psychotherapy: respect for persons, the interpenetration of the biological and psychological vectors of life, the meaning back of neurotic behavior, the art of listening; the true process of growth, the danger of moralism in the counselor,

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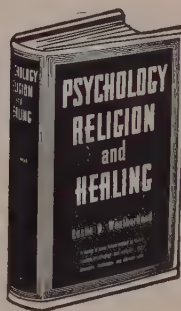
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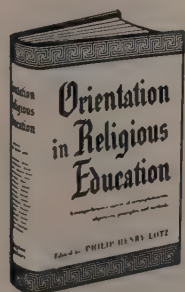
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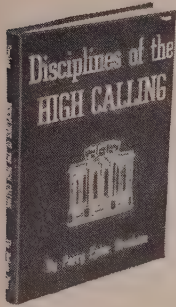


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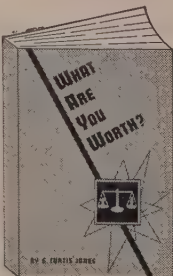
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the harmful character of much of our religious thought and feeling, and the place of love as the sovereign virtue of life.

On the other hand, Dr. Outler has serious objections when psychotherapy tries to furnish man with the basic wisdom about life. While the Christian may accept the practical techniques of psychotherapy and even be corrected by them, the Christian faith provides a much more adequate and realistic frame of reference for the whole of man's experience. Much of the book is devoted to the comparison of the two philosophies at the four points of man's freedom, man's sin, man's salvation and the right ordering of man's life. When both Christianity and psychotherapy offer man a faith, Dr. Outler still chooses to remain a Christian.

W.P.

Biography

Dig Or Die, Brother Hyde, by William J. Hyde as told to Harriet Harmon Dexter. Harper & Brothers. 253 pages. \$3.00.

This book is a reminder to us that to the American churches the frontier is but a generation past. William Hyde, a young Canadian, went in 1886 at the age of 22 to begin his career as a Methodist pastor in the territory of South Dakota. His commission for his task was given in the words of his presiding elder as he saw him off the train at the little village of Groton with the words, "Dig or die, Mr. Hyde." And indeed that is what he had to do. He had no church, no parsonage, no congregation. But the second Sunday he was in town he was holding services in a room which he had rented, cleaned up and equipped with pews made of planks laid on nail kegs. That his church was over a saloon and had to be reached by a ladder did not daunt the young preacher nor keep his congregation away. But in a little more than two years he had built both a congregation and a church building as well as organized other congregations that met in sod houses or school buildings out on the prairie.

After some years in South Dakota Mr. Hyde with his wife, who had been his schooldays sweetheart in Canada, and their children transferred to Ohio. There he also had interesting experiences as a builder of churches, pastor in a college town, and referee in a struggle between conservatives and liberals in his church. However by his courage and diplomacy the result was a united church. Again the pioneering urge or wander-lust struck him and he moved to Chicago where he spent the remainder of his career at various churches in the city and near-by communities. Here

as in South Dakota and in Ohio the appointing powers of the church assigned him time after time to tasks where building a new church edifice or paying for one already built was the prime need. It was given to Mr. Hyde to pioneer in another field when he was appointed by Bishop McDowell to serve as "Evangelist Pastor" to the Methodist churches of Chicago. This was the result of a dream of Mr. Deering, the farm implement manufacturer, who provided the funds to support the venture. Returning to the pastorate he served other churches until after the usual age of retirement. He died last year at the age of ninety.

This story is told with interest and good humor throughout. Your reviewer found that he could not put it down until he had finished it although the hour was late. It is a case where truth, if not stranger than fiction, is more interesting than much that is written solely for entertainment.

C. W. B.

Theology

A Compend of Wesley's Theology. Edited by Robert W. Burtner and Robert E. Chiles. Abingdon Press. 302 pages. \$3.75.

While the editors of this book were in their theological studies at Garrett Biblical Institute they became interested in the theology of John Wesley and were engaged in writing term papers upon the subject. In the process they discovered what others had learned before them that among all his numerous works Wesley had not written any book or books that dealt primarily and systematically with his theological beliefs. To study the opinions of the father of Methodism upon any aspect of theology meant pursuing the subject through thirty volumes of his writings, with some of the books being very difficult to obtain.

These young men did something about it. They studied all of the published works of Wesley which were available with the purpose of selecting the passages that had significant bearing upon the writer's theological position. These selections they classified under ten headings which became the chapters of this book, namely—Religious Knowledge and Authority, God, Jesus Christ, the Holy Spirit, Man, Salvation, the Moral Ideal, the Moral Standard, the Church, and Eschatology. Then under various sub-heads appear the chosen passages from the sermons, letters, notes, journal and poetry of Wesley. In doing this they have rendered a distinct service to students, teachers and ministers who are interested in an authentic presentation of the

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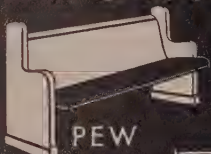
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theology which was basic to the birth of Methodism.

The editors were obviously fair in their selection of material to present a true picture of the mind of Wesley. While he was a great spiritual leader and a scholar of no mean ability he was also a child of his age. Some of his liberal followers may be shocked by some of the ideas which he held. On the other hand, this work shows up the breadth of his mind. In his concern about poverty, alcoholism, slavery, and other social and political problems of his day he shows that he was far ahead of many of his contemporaries. In painting Wesley "wart and all" these young Methodist editors have shown a scholarly devotion to truth which wins respect for the volume which they have produced. It should stand for many years as an important contribution to the study of the theological roots of the Wesleyan movement.

C. W. B.

Supreme Authority by J. Norval Geldenhuys. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 128 pages. \$2.00.

The author is a minister in the Dutch Reformed Church in South Africa. A former student at Princeton Theological Seminary, Dr. Geldenhuys is an author of a number of books on the Bible. His most recent volume is the *Commentary On The Gospel Of Luke* which is the first volume to appear in the New International Commentary on the New Testament edited by Dr. Ned B. Stonehouse.

This volume is a discussion of the fundamental basis of Christian religious authority. The book is conveniently divided into four parts. The first part is a analysis of the New Testament record. Special attention is given to the Gospels, Acts and Revelation. Accepting all the books as from the authors ascribed to them, Dr. Geldenhuys concludes with this special note: "The fact as such that Jesus possesses supreme divine authority is, even apart from its being acknowledged by all New Testament authors and by the whole of the Early Church, of the greatest significance for the study of the making of the New Testament." Part two considers the work of the apostles in further establishing the authority of Jesus. Here the author examines at length the meaning of the word, apostle. Part three illustrates further the manner in which certain early Christians confirmed the supreme authority of Jesus. The conclusion given in three pages summarizes the evidence presented in the three parts of the book. He brings his analysis to a close with this statement: "Our

study has thus brought us to the definite conclusion that by far the greatest and most potent factor in the forming and recognition of the canonical New Testament was the authority of the Lord and of his apostles." For those who accept the theories of Enslin, Bousset, Manson or Harnack this volume will present the case for the authority of Jesus Christ from the opposite point of view.

W. L. L.

Calvin: Theological Treatises Trans. by J.K.S. Reid. The Westminster Press. 355 pages. \$5.00.

Students of the Christian classics will welcome this twenty-second volume in the new Westminster Series in which the professor of theology at the University of Leeds has translated and written lucid introductions for many of Calvin's documents not otherwise available in English.

The book is divided into three parts. In the first there are eleven treatises ranging from the Genevan Confession of 1536 to a Summary of Doctrine Concerning the Ministry of the Word and Sacraments. An abbreviated form of The Necessity of Reforming the Church (1539) represents the apologetic second part of this work. Part III, marked "Controversial" is given over to Calvin's Reply to Sadolet, The Clear Explanation of Sound Doctrine Concerning the True Partaking of the Flesh and Blood of Christ in the Holy Supper, and others.

The introductions, although brief, are clearly done and the translation really brings Calvin's thought into modern English.

R.W.A.

Love, Power and Justice by Paul Tillich. Oxford University Press. 127 pages. \$2.50.

There were times during the reading of the early chapters of this book that I recalled the wise story of the "Emperor's New Clothes" and felt like joining with the little child who pricked a hole into the balloon by saying, "But he hasn't any thing on" You may feel that way, too, after following the twisting logic of the famed Union Seminary theologian as he discusses the inter-relationship of the three things named in the title. But think of the advantage you have over those who had to listen to these lectures! You can at least read a passage over and over until it unlocks its sense to you.

Tillich seeks the meaning and relation of these things in the nature of being (technically, their ontological meaning). If that sounds difficult, it is. But after a time you discover that there are some clothes, even though you may retain a doubt as to whether they are as impressive as you had been assured. But

there are truly nuggets worth finding, and you will find much stimulation in the last three chapters which consider the theological and ethical implications of the new definitions.

My first judgment was undoubtedly too harsh, but is it too much to ask that prospective authors, even famous ones, should wait until they are sufficiently familiar with their own ideas that they can be expressed with a minimum of esoteric phrasing? After all, brilliance should be seen in what is said, rather than in the impressive way we say it.

J.S.

Christology of the Later Fathers, edited by Edward R. Hardy. The Westminster Press. 400 pages. \$5.00.

In this Volume III of the Westminster Christian Classics Professor Hardy, with the assistance of Professor Cyril C. Richardson, sets out in clear translation the major later patristic writings concerning the nature of Jesus. Here is Athanasius' great work *On the Incarnation of the Word*, translated by Archibald Robinson; Gregory of Nazianzus is represented by *The Theological Orations* and his Letters on the Apollinarian Controversy.

Cyril Richardson has translated and written the splendid introduction to the works of Gregory of Nyssa among which all students will welcome the fresh translation of *An Address on Religious Instruction* usually called "The Great Catechism".

A final section of the book is devoted to twelve documents showing the Christology of the Ecumenical Councils from the fourth to the eighth centuries.

The editor is professor of Church History in the Berkeley Divinity School and Cyril Richardson is professor of Church History at Union Seminary. Their combined efforts provide a wide range of materials, often not otherwise available to the average student, showing how the early church guided its life and thought through the dangerous and often confusing but formative years between the apostolic and medieval ages.

R.W.A.

Religious Education

Young People in Your Church, by Herbert Carleton Mayer. Fleming H. Revell Company. 219 pages. \$2.50.

Mr. Mayer does a thorough job of looking over and analyzing the situation and the needs of young people in your church. He gives the historical background of both religious and secular education for young people and points out that the church needs to know what happens to young people when they are in school.

Throughout the book Mr. Mayer is specific and careful to differentiate the psychological conditions and needs of the three groups of young people: early adolescent—Junior High years; middle adolescent—Senior High years; later adolescent—roughly college and university years. His analysis of the specific Christian knowledge needed by the three different groups is very good. Four kinds of activities listed offer great possibilities to the alert leader of young people.

The coverage of Worship is excellent along with examples. The importance of all young people being trained in leading worship is urged. Also stressed is the urgency to build wider loyalties beyond class to department, to church, to denomination, to community churches, to the ecumenical movement—all of which must be done by pupil participation and planning.

The total educational task from class room to administration, the place of the adult leader, and the challenge of youth are closing chapters to this excellent book on building a program. It is a compact "encyclopedia" for those who work with youth in behalf of the church.

J.S.F.

Education Into Religion by A. Victor Murray. Harper and Brothers. 230 pages. \$3.00.

"Before anyone can be turned loose to teach anything to anybody, he ought to know why he is doing it, what he hopes to achieve by it, how he ought to do it, what are the difficulties in the road, and . . . what is the 'big idea' behind the whole thing." To answer these questions in the field of religious education, Dr. A. Victor Murray, principal of Cheshunt College, Cambridge, has written a most helpful and wholesome book.

The title, *Education Into Religion*, is a deliberate attempt to state the slant of the author's thesis. He believes that the ultimate goal of religious education is religion. He holds that the Christian religion is not a set of historical documents and dogmatic statements which the pupil must learn in order to become religious, but an attitude to life into which he has to grow. The ultimate goal of Christian education, therefore, is "a certain quality of life and a personal loyalty to Christ."

Dr. Murray confesses that this is the most difficult type of education, but sets himself the task of listing the factors that must enter into any adequate fulfillment of the responsibility. There are five elements that make up the Christian faith and each of these is involved in any process of religious education. There is something to know, something to feel,

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something to choose, something to do, and something to belong to. Knowledge, feeling, morals, action, and sense of community are all involved.

In clear and concise fashion, Dr. Murray deals with some of the common fallacies that have grown up in this field, and sets forth positive answers to many of the objections that have been raised against religious education. He points out the limitations of such education, but makes a strong case for its indispensability. Some of his wise insights into the need for educating the emotions, the centrality of persons in the educational process, the place of doctrine in teaching, and the relation of religion and morality are the most refreshing of any this reader has come across in recent volumes on religious education.

In spite of the divergent aims of religion and education, Dr. Murray insists that this dilemma can be and must be overcome. He finds this unification in the fact that education may be a corroboration of the Christian faith to one who has come to Christ as well as a preparation for the faith to one who needs to be led to Christ. "In neither case is the educational method a substitute for the Gospel, but it is its fundamental aim to lead people to the point where the Gospel takes hold upon them."

W.P.

Church Administration

How to Be a Board or Committee Member by Roy Sorenson. Association Press. 64 pages. \$1.00.

How to Help People by Rudolph M. Wittenberg. Association Press. 64 pages. \$1.00.

These two books are from the Leadership Library of the Association Press. Both are condensations of former and more expensive volumes. *How to Be a Board or Committee Member* is a very fine manual with many suggestions as to organization, procedures, selection of members, tenure in office, and especially the role of the chairman and the executive. A very helpful guide to all those who serve on committees or are responsible as chairmen of committees.

How to Help People is a guide book for those who work with youth. The reactions expected from young people are set forth, and the quality of understanding and helpfulness on the part of leaders is explained. The program must be so planned that it becomes the means to some higher end. The rough time of adolescence is described, and the social changes to be expected. One of the longer chapters discusses "boy and girl" relationships, and how in discussion all questions must be met fairly. This, also, is a fine guide to leaders of youth.

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Christian Symbols

Our Christian Symbols by Friedrich Rest. Christian Education Press. 86 pages. \$2.50.

With the help of Harold Minton, who has produced a great number of two-tone illustrations, Friedrich Rest has gathered together an especially fine brief study of the major symbols of the Christian Church. Each symbol is described as to origin with other notes concerning its traditional usage. It will be an introduction to many people to a larger survey of Christian symbolism.

The original paintings by Mr. Minton have been reproduced in a four color film strip which can be secured from the Bureau of Audio-visual Aids, 1505 Race Street, Philadelphia 2, Pennsylvania.

H.W.F.

History

The World's Rim by Hartley Burr Alexander. University of Nebraska Press. 1953. 259 pages. \$4.75.

The author gave his life-work to the understanding of the culture of the American Indians. He wove their philosophy of life, in their ritual and liturgy, into pattern with the great philosophies of the classical European heritage.

The Indian danced his prayers; he dreamed his mysticism; he thought deeply about life, its origins and destiny, via the preparatory earthly course, as did the Greek sage. His culture-pattern derived from the manner of his life and the nature of his world-home, in the vast American scene.

The American native gave to the world two special gifts, tobacco and maize. The former was used above all as mystical intermediary with the spiritual and invisible world, in supplication and in gratitude. The calumet, the peace-pipe was revered as the symbol and almost the vessel of the divine; and the drug of the narcotic became the means of revelation, as of adoration. The ceremonies relating to precatory and intercessory expression were endlessly varied, but deeply spiritual and wholly reverent.

An endlessly full history relates to the manifold expression of the Indian's philosophy and religion—the two becoming one in their meaning. However, the purport of the great work of this outstanding scholar, concentrates in the central theme, that the Indian's philosophy of life is every whit as sentient and profound as was that of the greatest Aryan classicists. This is a doctrine particularly needed by our own culture.

J.F.C.G.

ADVENTURES IN Summer Reading

Reviews by

JAMES R. UHLINGER*

ALONG THE WESTERN FRONTIER

The Oxcart Trail by Herbert Krause. Bobbs-Merrill. 1954. \$3.95.

Top in the historical field is this rollicking novel of pioneer days on the plains of the Northwest. From the moment Shawnie (short for O'Shaughnessy) set foot on Saint Paul's Landing toward the headwaters of the Mississippi things begin to happen.

From the frontier village to the Otter trail country and the Red River settlements the early 1850's glow with struggles, tension and romance. Central in the action are Shawnie and the red-headed schoolteacher Debbie who face their dangers together and finally decide to settle down at "Our Lake Alice".

Though Shawnie Dark has nothing to do with the Shawnees, he becomes thrillingly involved with the Sioux and Chipewewa tribal wars.

Readers will find dashing adventure, colorful description and virile life in this excellent historical saga of the Great Plains.

ACROSS THE ATLANTIC

Forty Plus and Fancy Free by Emily Kimbrough. Harper & Brothers. \$3.

If you aren't going to Europe this summer, this clever travelogue is an economical visit by proxy. The very name "Kimbrough" means hilarious and sometimes zany high-jinks wherever she goes.

This time she joins three other grandmothers in a humorous trek to Paris, Venice, Italy and back to London for the Coronation. *Forty Plus and Fancy Free* is equally appealing to those who have faced the same situations (with less humor) and those who would like to make the trip.

Incidentally, this is the ideal way to travel. The expenses of the trip are written off as deductible research against the profits earned by the book. No wonder she could have such a carefree good time.

This is a sequel a generation later to the account of her girlhood pilgrimage covered in *Our Hearts Were Young and Gay*.

*Minister, Wesley Methodist Church, Worcester, Massachusetts.

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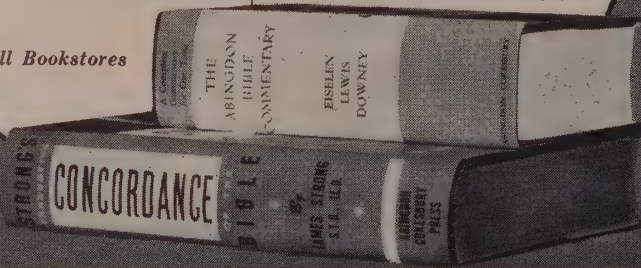
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ABOUT LOVE AND FAITH

A Seed Upon the Wind by William Michelfelder. Bobbs-Merrill. \$3.50.

"Those who love God are graduates of human love," is the text of this unorthodox treatment of love and faith in the life of a doctor who flees from Christ. Dr. Andrew Carew is a lost soul who wanders from the Catholic faith (or, lack of faith) to the Methodist Church in search of something real. Hospitals, nurses, priests and ministers form a conversational backdrop. Psychiatry and religion are mixed in strange combinations for the average churchman.

Though *A Seed Upon the Wind* does not solve the problems and satisfy the reader, it is imaginative and provocative. Some will get an idea to preach about; others will know what they do not want to preach about.

AMONG INTERESTING IDEAS

God's Country and Mine by Jacques Barzun. Little, Brown. 1954. \$5.

"A Declaration of Love Spiced with a Few Harsh Words" is the sub-title of the latest book by the distinguished French-American author, lecturer and educator.

This stimulating adventure into the ideas and ideals of modern thought and culture divides itself into the four seasons—

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Winter—Loving

The wide range of topics, the remarkable facility of expression, the unique use of name-labels, and the healthy, creative view of human conduct in general and in particular make *God's Country and Mine* perfect reading for the Summer.

ABOUT A MAN OF GOD

John Woolman: Child of Light by Catherine Owens Peare. Vanguard, New York. 1954. \$3.

The gentle Quaker leader from the Rancocas river in West New Jersey takes on new life and meaning through the new biography by Miss Peare.

Here is a good antidote for the turmoil and rancor of the McCarthy-Army feud. After the millions of words of that investigation it is well to recall the admonition of the Friends, "Speak last and little but to the point."

The real freedom and liberty we seek and the true fellowship of the Christian faith come to focus in the life and service of John Woolman who was "a Child of Light" for his generation—and ours.

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Handbook of Dedications

(From page 81)

O God, holy and gracious, by whom alone thy people are sanctified: Multiply thy grace upon us thy servants, that we, consecrated to thy services, may always be enabled to offer unto thee the sacrifice of our praise, and to exalt thy holy name; and at the last be numbered among them that shall sing the new song before thy throne; through Jesus Christ our Lord. Amen.

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AN ANTHEM OF PRAISE BY THE CHOIR

Congregational Hymn—"Now thank we all our God"

*C. Wesley Cope, Field Secretary, The Lord's Day Alliance, Brantford, Ontario.

PRAYER FOR THE DEDICATION OF NEW BAND UNIFORMS*

Eternal God of beauty and order, we pray that you will bless these new uniforms. May no careless word or act ever detract from the worthy purpose for which these uniforms are worn. Be with the young people who wear them so that by their conduct they shall always bring honor to the school which they represent. May the sight of them, to all who see them, be challenging because of the uprightness, fairness, and beauty that abides in the hearts of all who wear them. May the hearts of parents, the teachers and the alumni be warmed with pride and joy in the service which they have rendered through their generosity and faithfulness. Through Jesus Christ, our Lord. Amen.

*As arranged by M. H. Welty and used in dedicating band uniforms for the High School, Red Lion, Pennsylvania.

CROSS LIFTING CEREMONY*

SCRIPTURE: Matthew 5:14-16; John 3:14-17; Philippians 2:8-11

HYMN: "When I Survey The Cross"

In a world where there is so much evil and among men in whose hearts there is so much sin, the cross of Christ stands as an everlasting sign of God's suffering love and plan of redemption. No other symbol of the Christian religion has the significance and meaning to Christians, and none other is so precious as the cross.

We meet here this morning to lift this cross to the crowning position on this church building; to place it at the top of the majestic spire.

MINISTER: In order that this house may be distinguished and marked as a house of Christian worship;

PEOPLE: We lift up this cross.

*As used in the Congregational Christian Church, Lanett, Alabama. Joe A. French, pastor.

MINISTER: That this cross may stand as a sentinel to remind people that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;

PEOPLE: We lift up this cross.

MINISTER: That Christ may be lifted up, his way exalted among men, and his message made known to men;

PEOPLE: We lift up this cross.

MINISTER: That all who see this house may be conscious of the cross as a symbol of our Christian faith, and that it may be a finger turning men's minds toward God and opening their hearts to Christ;

PEOPLE: We lift up this cross.

MINISTER: That it may be a constant and continuing invitation to all people to come to the house of the Lord to worship;

PEOPLE: We lift up this cross.

MINISTER: That this cross may stand on the top of the house of the Lord as a reminder that it is the changeless symbol of our salvation; that men beholding the light of this cross may be turned from the way of darkness into the way of light;

PEOPLE: We lift up this cross.

MINISTER: That its shining radiance and reflective power may be a constant invitation to all men to come to the light and life which we may have through him who died on the cross;

PEOPLE: We lift up this cross.

MINISTER: That the light of our lives may not be kept under a bushel, but that our light may shine before men, that they may see our good works, and glorify our Father which is in heaven;

PEOPLE: We lift up this cross.

MINISTER: That men may know him whom to know is life eternal;

PEOPLE: We dedicate this cross

PRAYER OF DEDICATION

HYMN, "In The Cross of Christ I Glory"

OFFICE FOR THE BLESSING OF AN ALTAR

In the Name of the Father, and of the Son, and of the Holy Ghost.

Response. Amen.

MINISTER: Our help is in the Name of the Lord:

PEOPLE: Who made heaven and earth.

MINISTER: O Lord, open thou my lips:

PEOPLE: And my mouth shall show forth thy praise.

MINISTER: Make haste O God, to deliver me:

PEOPLE: Make haste to help me, O Lord.

MINISTER: Glory be to the Father, and to the Son, and to the Holy Ghost:

PEOPLE: As it was in the beginning, is now, and ever shall be, world without end. Amen.

(Turn to page 102)

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Sermon Calendar

(From page 55)

Lesson: Luke 2:1-20. Text, "... Let us now go even unto Bethlehem and see this thing which is come to pass..." Luke 2:15.

One January evening a pale little boy, bundled in an overcoat, sang Christmas carols at his neighbor's door. The man was surprised but spoke a friendly welcome. "Don't you know Christmas is over?" He smiled. The lad responded, "I just got over the measles so I couldn't go caroling on Christmas."

Is not that our problem: how to preserve Christmas?

"Gone is the rustle of the wings
Heard in the watch serene;
The Golden Hour of God is past."

We can maintain Christmas spirit by observing the characters of the lesser figures about the manger.

1. The greatest part of life is to adjust to circumstances. Look at stalwart Joseph whose faith was shown in his obedience to God's dream. He had not foreseen anything like the Bethlehem nativity, yet he obeyed courageously then and in going to Egypt and to Nazareth. For many it is easy to resign before difficulty rather than to adjust.

2. We see the things we look for in life. All the travellers and jostling throngs had available the same data that moved the few to recognize the holy birth but most people were preoccupied with their own lives. We are so busy we often miss life. We do not see through the eyes of a six year old the marvel of the sunshine locked in an icicle. Russell Conwell, founder of Temple University, Philadelphia, lectured hundreds of times on "Acres of Diamonds", the missed opportunities in one's own back yard.

3. The best way to arrive in life is to be on the way. The shepherds rose up to go see more clearly the strange sight that had been told to them. It was in the looking that they saw. By obeying the partial light of insight or conscience man finds God's fuller light.

When Washington crossed the Delaware River on a bitter Christmas Eve, it was a confirming process which would never have been vindicated in purely notebook strategy. It took the deed to prove it.

4. There is something about life that makes it worthier to give than to keep getting. The Wise Men laid out their costly gifts because they had found the great gift of God. It gave them a new scale of values. The giving put them in a new relationship to the best.

By these deeper insights we can keep Christ in Christmas all year.

• • •

January 2, 1955.

Topic: "A Sense of Timeliness."

Hymns: "God of Our Life," "Guide Me, O Thou Great Jehovah," "Our God Our Help."

Lesson: Ecclesiastes 3:1-15. Text, "To everything there is a season, and a time to every purpose under Heaven." Ecclesiastes 3:1.

Strict time is a fiction, for men measure life by different means and measures. There is a relativity of time depending on the soul's outlook. The moments of love are so short and the seconds of anxiety are so long.

Time, as measured by human beings, is poignant because life is so full of meaning. Time is part of the drama of delay, suspense and timeliness.

Time in the Bible is the fulfillment of life in living, and it is the measure of our destiny. "Teach us to number our days that we may apply our hearts to wisdom." (Ps. 90:12).

1. We value time as an opportunity for living because we live by moments. Each moment is a bit of available life. Man has eternity in his heart. His roots and destiny go deep. But this moment is the only full experience of life he can use. In the light of this Peter Marshall said, "Life is not its duration but its donation."

Each moment is a decisive part of the life that follows. Emerson said that each day was doomsday. In a sense he was right. Today influences tomorrow and we call it a chain of circumstances. Winston Churchill's writings are full of the philosophy that the future's events are contingent on the outcome of today's time.

Therefore, each moment is to be regarded for its preciousness. Paul enjoined us to redeem the time for it is short and days are momentous. The everlasting now is all we have to do our duty to God, to home and for our souls. Therefore, let us live the best we are able in "tough times" because Heaven is our home and this moment is part of eternity. We should live our best now for our own souls' good.

2. We value time as opportuneness for living because we live in a growing process. Life is dynamic in the sense it is full of change.

There is a variety of seasonableness in life. There are seasons that lead on to full tide and others that leave the shore flats bare and dry. Therefore, we should not seek enduring goodness in the things which are fragile and perish as fame and fortune. We should build our lives on the simplicity of toil and the pleasures God affords. We need to be flexible to regroup our aims and move on the trail.

There is a seasoning or maturing to life. There is a time to move ahead and a time to wait for the vision. There are differences in time for people. Jesus said, "My time is now. Yours is not yet come." There is a season for great repentance and fulfillment of joy. For some it may be only now; for others, yet to be.

There is a time of fittingness or significance in life. There is a right time and a coordinate time. The Scriptures ask, "Is this a time to rise up and play?" No. It is later than you think. "Shall the members of the wedding party not feast with the bridegroom? Yes."

3. We value time as part of the ordination of living. Our lives follow a divine plan outworking in man's limited freedom. There is a divine law that pervades life and lives and history. Our purposes must then conform to the law of God. Our lives then are quotients reached by dividing our plans into God's plans.

Man's free actions are nevertheless in the framework of God's will. We choose our paths within the will go God. Life goes on under most circumstances but it is the qualitative difference that counts.

Therefore, let us live in the tough times of now for we are needed in God's reconstruction time ahead.

• • •

January 9, 1955 (Universal Week of Prayer).

Topic: "The Patience of Unanswered Prayer."

Hymns: "Awake My Soul," "Take Thou Our Minds, Dear Lord," "Spirit of God."

Lesson: II Corinthians 12. Text, II Corinthians 12: 8, 9—"For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, 'My grace is sufficient for thee...'"

In George A. Buttrick's book, *Prayer*, a helpful chapter on "The Problem of Petitionary Prayer" recalls the experience of Huckleberry Finn: "Miss Watson she took me in the closet and prayed, but nothing come of it. She told me to pray every day, and whatever I asked for I would get. But it warn't so. I tried it. Once I got a fishline, but no hooks. I tried for the hooks three or four times, but somehow I couldn't make it work. By and by, one day, I asked Miss Watson to try for me, but she said I was a fool. She never told me why and I couldn't make it out no way. I set down one time back in the woods, and had a long think about it. I says to myself, if a body can get anything they pray for, why don't Deacon Winn get back the money he lost on pork? Why can't the widow get back her silver snuffbox that was stole? Why can't Miss Watson fat up? No, says I to myself, there ain't nothing in it!"

Many modern people feel the same way about unanswered prayer. They overlook the varieties of answers: yes, no, and wait. They forget that even Jesus' prayer in Gethsemane had a "no" answer. The cup of suffering did not pass from Him.

God answers prayers not just to get things done, but in a certain way with certain results in the lives of those who do them. In other words, prayer answers are person-centered.

1. God cannot give us the things we really want if we insist on the things we think we want. Sometimes our prayers make a higher good impossible.

We say no to our children. God says no to us. Tagore, the mystic, said, "Thou didst save us by Thy hard refusals."

Prayer becomes an insight to what we really want. It helps clarify the deep desires of our consciousness as Albert Edward Day points out in *An Autobiography of Prayer*. When St. Augustine first prayed for purity from immoral life, he added, "But not just yet, Lord."

The father of Elizabeth Barrett prayed regularly for the restored health of his daughter but she remained an invalid. The reason was his deep, unconscious prayer that she be kept an invalid who was dependent on him. Only when Robert Browning loved her and desired to marry her was his sincere prayer for her health answered.

Church Management: July, 1954



"Thy Word is a Lamp unto
my feet, and a Light unto
my Path....."



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Sometimes, the words of our prayers are not the same as the deep thoughts of our prayers.

2. God does not give us what we want until we find a relevant means of cooperating.

Sir Ronald Ross labored long to find the cause of yellow fever. He expressed his baffled disappointment in prayer. Still he labored in the laboratory. Then out of patient toil God gave him the answer and he framed a verse of thanks to God for His help.

A man whose leg is blown off will have to cooperate by securing an artificial limb.

3. God cannot always fulfill an individual's prayer without dedicating the plan for the whole family.

Trains and planes must go on schedule. If they are delayed for one parent rushing to a sick child's bedside, they may also delay other parents and physicians who are praying to arrive on time.

4. "God never refuses to respond to our prayers", says Leslie D. Weatherhead in his volume, *When The Lamp Flickers*. God may not answer in the realm of outward circumstance but in the realm of a man's spirit. For with a new spirit he can overcome the circumstance. That was the experience with Paul and his thorn in the flesh.

• • •

January 16, 1955.

Topic: "Concerning the Ministry Today."

Hymns: "All Hail the Power of Jesus' Name," "Stand Up, Stand Up for Jesus," "The Church's One Foundation."

Lesson: Isaiah 6. Text, Isaiah 6:8, "Here am I; send me."

Every time I see an appealing poster recruiting for the significant jobs in the Army and Navy, I am aware God is also trying to call the finest young men into the ministry. We believe all vocations are a service to God but the ministry is a special calling with high demands and rewards. Youths and parents alike need to consider if they cannot send better men into the ministry to cope with today's problems.

1. The rewards of the ministry are bountiful. *a.* It is an adequate job for the strength and talents of one's life. There is a sense of mission and urgency in serving people. A man feels he is working for something that is greater than himself or his times. *b.* It is an abiding job because it deals with the soul in the fabric of life with its mingled tears and laughter. There are men, women and youth in the shifting pattern of their lives to guide to Christ. *c.* It is a rewarding job because it concerns a great message. It is the offer to all of a place in the Kingdom of God even to those who are caught in the hard tempo of materialistic times. Faith, hope and love are offered encouragingly. Even the great gains of science can be used to enrich the work of a young man in the ministry. *d.* It is a satisfying job because all the wealth and variety of talent and personality can be used. There is need for pastor, preacher, administrator, radio and television men,

publicists and writers. *e.* It is a rewarding calling because of the solemn trust people place in the minister. He enters all doors not by himself but in the name of Christ. The deep hours of humanity call for a Christian friend and pastor to help bridge the chasms of life.

2. The requirements for the modern ministry are as high as for any great calling and even more so than used to be. Present day life brings more opportunities and heavier demands.

The modern pastor has to combine the skills of Charles Laughton, Walter Winchell, Sigmund Freud, John Dewey, President Eisenhower and Frank Sinatra and still be a saint.

a. To do this requires good health and a thick skin.

b. The more friendly a man is the more contact he can have with people.

c. Intellectual ability is no bar to Christian service. The local churches should see that their best trained men go into the pastorate. They need to know philosophy, theology and psychology, as well as a rounded picture of life.

d. The ministry requires many talents. It is like a violin, the better the instrument, the better the music tone is played on it. Here is where a family can provide its finest sons for God.

e. Certainly always and now more than ever a minister needs a clear faith in Christ as his Redeemer and Ruler. He needs the certainty of Isaiah or Paul that God needs him in the ministry of today.

• • •

Church Management: July, 1954

January 23, 1955.

Topic: "Prayer and Healing of Our Sickness."

Hymns: "There's a Wideness in God's Mercy," "Lead Kindly Light," "O God, Our Help."

Lesson: Luke 5:17-26. Text, "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee."

—Luke 5:20.

Dr. Luke, the beloved physician, and the other Gospel writers record about twenty-five cases of Jesus healing the sick. Benjamin West painted a huge canvas showing all the varying types of ill people grouped around Jesus to receive their health. The painting hangs in the corridor at Pennsylvania Hospital in Philadelphia at 8th and Spruce Streets. It was used to obtain contributions for the hospital in earlier years. Today is it a reminder that our basic health of a body and soul comes from Christ.

1. Christ came to make people well. But he did not conceive of healing as a mechanical act apart from treating the whole man in body and soul. He challenged the depths of a man and made him new.

When the paralytic, borne of four, was laid before Him, Jesus knew the man needed something done for his soul. Then his body would respond. We are enlarging on this theme today under the category of psychosomatic medicine.

A modern woman's recovery lingered unduly long from what was expected. Dr. Bonnell of New York City reports that it was only after a confession shared with her surgeon that the way opened for a full and vital recuperation.

2. Christ came to make all men well in terms of their accepting the Kingdom of God.

The Kingdom of God involves not only the rule of God in the moral, spiritual sense. It also involves the rule of God in what we consider nature. Dr. E. Stanley Jones has outlined this in his book *The Kingdom of God is Realism*. Thus in a sense one cannot be out of the Kingdom of God's rule but he can be against it. In consideration of the fact that one is either in and toward the Kingdom or against it, such a person's health can be equated.

He who practices love, forgiveness and trust in the spirit of the Gospel lives buoyantly. He who is enslaved by his ego to habits of guilt, fear and anxiety will endanger his own health and that of others.

The April 1954 issue of *The Women's Home Companion* describes a modern Austrian psychiatrist's discovery that health must be in terms of God and his Kingdom.

3. Prayer is the mighty avenue by which we enter the rule of God's healing power. Dr. Albert E. Day quotes Dr. Alexis Carrel in *An Autobiography of Prayer* as saying, "The influence of prayer on the human mind and body is as demonstrable as that of the secreting glands. Its results can be measured in terms of increased physical buoyancy, a greater intellectual vigor, moral stamina, and deeper understanding of the realities underlying human relationships. Properly understood, prayer is a mature activity indispensable to the fullest development of personality—the ultimate integration of man's highest faculties."

By prayer the healing of Christ can be applied to the most common spiritual roots of illness: guilt, anger and fear. The prayer of purification lifts the load upon the soul and permits the energy of release and healing. The prayer of self surrender enables one to get out from under the compulsion of power drive toward self realization and permits life to be centered in God and his peace. The prayer of clarification of one's needs and goals enables the believer to know what Christ meant by saying, "Be not anxious."

As a person opens his deep consciousness to God's consciousness in prayer, the healing of forgiveness, God-dedication and confidence come upon him to restore his health.

* * *

January 30, 1955 (Youth Sunday).

Topic: "The Intelligent Basis for a Living Faith."

Hymns: "Father in Thy Mysterious Presence," "Trust and Obey," "This is My Father's World."

Lesson: Colossians 2. Text, "Christ . . . in whom are hid all the treasures of wisdom."

Colossians 2:3.

Christmas gets over in a hurry although it is a long time coming in the market place. What is the continuing lesson to learn from Christmas after the trees are burned and the decorations are down? It is that Jesus grew up and became a fuller revelation than ever the holy baby in the cradle was. The same spirit of the wondering shepherds, searching wisemen and pondering mother is the same avenue of our matured faith in Jesus Christ.

The intellectual basis for Christianity is one of dynamic change, ceaseless search, rich experimenting in testing, probing, reaching for the ongoing Will of God. The coming of Christ was once but it is not a static truth. It does not belong only to antiquity but to our times if we earnestly seek Him in all our life.

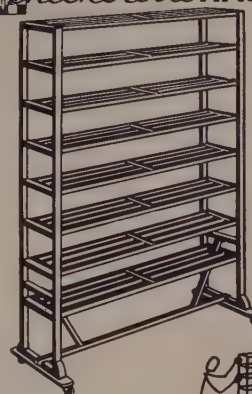
The Christ child left the manger for the market place of men. Has our faith grown apace with our other development? It would be a pity to have young people in the Armed Forces, in college, in their new marriages and homes trying to solve their present spiritual needs on the basis of a Primary Department religious level. They have all grown up in wisdom and stature as Jesus did. Like Him, they can only see the treasures of God's wisdom in Him if they seek Him as diligently as He sought His Father.

Our day produces much cynicism and doubt. But altogether apart from religious aspects, one cannot live deeply by doubt and misgiving. It takes faith, adventure and experimentation. Try it in your business or your home. When one says "Good Morning!", counter with, "What's good about it?" When your partner says, "I'll go get the book from the library this morning," say, "I'll believe it when I see it."

We cannot live by negatives and the acid of doubt.

1. To deepen the basis for faith, grow and seek. It is only a dead, rigid faith that has no room for a living Christ from whom the Bethlehem shepherds went away to a new life and the persistent wise men went

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home a different way. We too must be willing to follow the star. Faith is probing. No wonder Christmas folds up suddenly. It is a static festival. The probing action has stopped just when it should go on.

There is nothing a person can lose in his awareness of Christ if he seeks the truth and is willing to go to new heights or turn around and retrace lost steps.

2. To deepen the basis of one's faith one needs to probe deeper in obedience to Christ and also to learn more of how Christ helps people. He will not only see God's signature in nature but will also notice God's countersign in the hearts of men. There is the universal experience of conscience, the whisper of memory, the cathedral of compassion. Here men show God. The more one knows of people and mature life, the easier it ought to be to find faith in God.

God's further revelation of Himself besides obedient experimentation and careful observation of people in relationship to God is a study of God's dealings with groups.

Here we observe God's fidelity to man's perversity. Even while we are yet dead in transgression and rebellion God comes to us. The ways of the Lord are disciplined ways. But whom the Lord loveth he chasteneth. So the path of groups in history is the pathway of God's merciful sovereign action. In it a man may see the growth of those who have responded and the misery of those groups who have ignored Him.

The spirit of doubt belongs to all ages of life: youth, middle and old age. As an attitude alone it leads to despair. As an open door to testing, probing, proving God it can lead one to a deep and rich experience of the ever-revealing Father shown to us in Christ in whom is all the treasure of wisdom.

February 6, 1955.

Topic: "When Death Takes Someone You Love."

Hymns: "The Sands of Time Are Sinking," "For All the Saints," "Jerusalem the Golden."

Lesson: John 14:1-27. Text, "Blessed are they that mourn: for they shall be comforted."

(Matthew 5:4).

Joshua Loth Liebman entitled a chapter "The Slow Wisdom of Grief" in his book *Peace of Mind*. Our risen Saviour promised a blessing to those who mourn.

It can be summarized as the ability to express the sorrow one frankly suffers; the mature adjustment to the loss by wider Christian service; an advance in spiritual living by a reaffirmation of faith in The Living One.

Customarily our generation camouflages its grief when it ought to express it healthfully. Well meaning neighbors try to create an illusion that nothing has happened. Yet everyone knows the void and ache. How much more do we need to heed the Saviour's word, "Weep with those who weep."

In an issue of *Religion and Life* several years ago was the outcry of a widow asking her friends to include her deceased husband's name in conversation rather than avoid it to spare her. She wrote, "I get much more help in remembering a trip or an event we all shared together than in a

painful conspiracy not to mention his name."

Many a believer has found comfort in Christian service. At the loss of a child, parents have poured their love into nurseries or orphanages.

Leslie D. Weatherhead's mother left a heritage in her Bible when she wrote:

"If I should die and leave you here awhile, Be not like others sore undone, who keep Long vigils by the silent dust and weep. For my sake, turn again to life and smile, Nerving thy heart and trembling hand to do

Something to comfort weaker hearts than thine.

Complete these dear unfinished tasks of mine,

And I, perchance, may therein comfort you!"

Senator Margaret Chase Smith went to Washington as Senator from Maine to fill the place of her late husband.

The new spiritual life that comes in sorrow was summarized by Mrs. Henry Luce in her own burden. She said she was helped by these lines:

"I am hurt, Sir Andrew Barton said,
I am hurt but I am not slain,
I will lie me down and bleed awhile,
And then I'll rise and fight again."

It was such faith in Christ that helped James Russell Lowell write after his child and wife died in one season, "Behind the dim unknown standeth God, keeping watch over his own."

* * *

February 13, 1955 (Race Relations Sunday).

Topic: "God's Master Builder."

Hymns: "Where Cross the Crowded Ways," "The Light of God is Falling," "Rise Up, O Men of God."

Lesson: Nehemiah 2. Text, "Then I told them of the hand of my God which was good upon me . . . and they said, let us rise up and build."

(Nehemiah 2:18)

In the strenuous task of building better relations among the races of God's earth we can turn to Nehemiah for a masterful example of how to act under tension and suspicion so as to achieve unity and cooperation. He is called one of the great men of stature and perseverance in the 5th Century before Christ.

1. He had an abiding confidence that he was doing God's work. The pressure of obstacles and intrigue only revealed the more that he was on God's business, not his own, when he rallied the people!

As a result he was a man of action, sagacity and courage. He was aware of the danger, weakness and betrayal involved in his public stand but he trusted in God.

Not long ago the *Christian Century* described the courage of a Miami Shores pastor who, with his officers, invited a clergyman of a different race to speak in his pulpit. Lesser men would have capitulated to the anonymous threats and the actual severance of fifty members. However, God blessed them with many times more members and a spirit of freedom for their trust in the Lord's work.

2. Nehemiah had confidence in God's people. He knew the social pressures that divert people from spiritual enterprises like

building a city wall or in building better race relations. He realized men are different in a shouting hysterical mob than when alone and responsible.

Men who are willing to build for God today must trust the response of conscientious individuals rather than wait merely for legislative action. Rather than let an issue of betrayal grow, he dealt with it directly.

3. Nehemiah had confidence in God's Plan as well as His people. He was strengthened by a sense of Providence whereby God moved people's hearts and opened doors that were closed. He counted on the Lord to fulfill his covenant promises.

As a result of his courageous fidelity, the wall was built and the people united. In our day we can build the wall of better race relations and revive the spirit of God in our social responsibilities if we cooperate with God and His people to do His work.

• • •

February 20, 1955 (Brotherhood Sunday).

Topic: "World Mission Issues."

Hymns: "From Greenland's Icy Mountains," "Fling Out the Banner," "O Zion Haste."

Lesson: Matthew 28. Text, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ."

Matthew 28:19

A century ago overseas missions was the hobby of some and the dedicated vision of others. In this jet age it is the concern of everyone for we live in one great neighborhood of global backyards.

1. What are the several mission agencies trying to do for the church?

They are trying to proclaim Jesus Christ as Saviour in the five great areas of a world in ferment—South America, Africa, Europe, the near East and Asia. They are trying to proclaim the principles of new life in Christ in the brief vacuum caused by the death of old loyalties and the exploding clash of new ideals. They are trying to proclaim the Saviour on the new frontiers where the world and His Kingdom clash; purity and pleasure; poverty and prosperity; service versus selfishness; humility and haughtiness; forgiveness and revenge. These fiery edges are not localized easily but burn in the smoke of war, persecution, poverty, Communism, and the pains of modern society. All of this the church is trying to do not only out of love to Christ but in obedience to His command.

2. How are the mission boards trying to fulfill this great commission in a turbulent age?

They are accelerating evangelism in the great open fields of Korea, Brazil, Thailand, the Philippines, India, etc. Even in the prisoner of war compounds of Korea a harvest of personalities was reaped for Christ. In India 150,000 people can be reached by audio visual means in one market place.

The boards are encouraging the indigenous church by transferring control of policy and property to the nationals. The new President of Silliman University in the Philippines is from the Islands himself.

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3. How much success have the mission groups been having with such plans?

There has grown up a long list of radiant converts with a constituency now of over millions of fellow Christians whose lives are linked to ours. One lustrous example is Mr. Charles Malik, the Lebanon representative to the United Nations. (He is not to be confused with his hostile namesake.)

Effective local leadership has sprung up in all countries. A men's Bible class in Bogota sponsors a school out in the rural slums. A group of fine business men in Rio de Janeiro conduct an orphanage for boys.

Strong, self-sustaining congregations can be found in East Africa, Korea, Brazil, India, etc.

Influential Christian institutions are now a part of the cultural scene in most lands

side by side with government projects or the counterpart of other religious groups.

4. What are the main problems and obstacles to missions today?

Just as in American life, so in international life there are rising costs due to inflation. Paper, books, planes, Bibles all cost more.

Where the United States' inflation increased 40% the world average mission inflation cost was 112%.

The threat of Communism has altered mission policy by closing doors and opening new avenues to reach people. The industrial missionary is a new technique in Asia.

The consequences of war and Communism have been an increased nationalism which makes it hard to procure visas for

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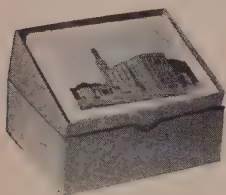
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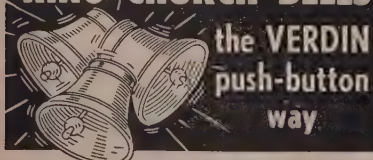
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certain areas like Colombia and Iran.

Naturally, the lack of funds given at home makes it difficult to cope with these new demands. In the United States the national income rose 292% but the giving to overseas missions only increased 15%.

The American people will have to give more than three cents a day per believer to make a dynamic impression on a seething world. It will take the hearts and gifts of all Christ's followers to make this one world His.

• • •

February 27, 1955 (First Sunday in Lent).

Topic: "Self Denial in a Day of Prosperity."

Hymns: "We Thank Thee Lord, Thy Paths of Service," "O Master, Let Me Walk With Thee," "O Brothers, Lift Your Voices."

Lesson: I Corinthians 9:19-27. Text, I Corinthians 9:24. "Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain."

John Frederick Oberlin lived from 1740 until 1826. Seven years after his death Oberlin College was named after this remarkable man who dedicated all his energies to Christian service in a rural district of Alsace-Lorraine.

Once when attempts were made to unite adjoining villages by arousing interest in road building, no one responded. So he himself trudged off to work with a pick and shovel. Soon others joined him and the road was built.

The characteristic self denial and dedication of his life was revealed early in his college training. He and a friend crossed a bridge. "Look here," said his friend, and tossed a sizeable coin into the flowing river with reckless abandon. Oberlin said nothing. At the other end of the bridge, he saw a beggar. Taking an equally large coin from his sparse purse, he said to his friend, "Look here," and tossed it into the beggar's lap.

Self denial has always been a part of our heritage in the Christian faith. When people of Colonial Boston were disciplined for their famous tea party raid, the people of Virginia voluntarily fasted with them in loyalty.

The principle of self denial is needed today because comparative prosperity has dulled the cutting edge and moral tone of a new generation.

In 1933 when the government permitted the wide sale of alcoholic beverages, a young man chose to give up his job by which he kept himself in college. The reason was the college principle that no one could work where alcohol was served. The strength of character shown by this young man who ultimately finished school is in contrast to the softer view held today that a college education is more important than principles.

1. Self denial is a law of Christian growth. By it men attain richness of spirit. The root of self denial is an act of volition, putting Christ in control of one's life. Self denial is the avenue to more full expression of life and personality. It is taking up the cross of Christ daily. A cross is different

from a burden or a thorn. A burden is a responsibility as when a man pays off his father's debts. A thorn is when a man has a painful amputation that keeps needing surgery. But a cross is a voluntary saying yes to Christ in going one step forward. It is saying no to self.

2. Self denial operates against the law of self desire. On the top deck of a ferry crossing the Chesapeake Bay is an emergency hand steering device. Two great metal castings move across each other. One is fixed and the other swings right or left on top of it. To put the emergency rudder in action, one drops a pin rod into a slot uniting the moving and fixed parts into one piece. Imagine what would happen if a malicious passenger put in the pin and countered every turn of the pilot's wheel on the forward bridge? So our lives are a potential struggle between Christ on the bridge and ourselves at an auxiliary station.

3. Self denial is achieved by an infilling of our lives with Christ. We can secure this infilling by a decisive change from our values to His values. We can prune down the unruly, selfish elements in order to bear much fruit for Him. We can permit a more active control of our lives by Christ by allowing His way to have counter attraction to our ways. One way to remove oil sludge from a barrel is to fill the barrel with fresh water and the oil will rise on top of it and float away. When Christ infills our lives, much of lesser values goes away. One preacher called this "The Expulsive Power of a New Affection."

March 6, 1955.

Topic: "The Significance of the Cross."

Hymns: "When I Survey the Wondrous Cross," "There Is a Green Hill Far Away," "In The Cross of Christ I Glory."

Lesson: I Corinthians 1. Text, "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God."

(I Corinthians 1:18).

High on a hill over the harbor at Wrangell, Alaska, is a white church's steeple. At its point is a red neon cross shining in the darkness to guide home the men on fishing boats. Still the cross shines from Calvary to flash God's redeeming love to all who look.

The cross is made of two component forces: the eternal love of God seeking man and the rebellious resistance of man to His maker. Wherever they collide there is a cross.

The cross says three things to our day:

1. The cross shows the triumph of God's righteousness over man's evil. J. B. Priestley, eminent writer, revisited the bombed black ruins of Coventry England after the war. He entered reverently into the roofless cathedral walls and approached the altar. There on the stone was a cross of charred timber and freshly cut in the smudged stone were the words, "Father, Forgive them." With that message from the cross itself, its symbolic representation today can still speak of healing and peace.

Some one has suggested the unending moral struggle all face and the myriad forms of assault the evil one utilizes. Jesus faced some of them: "The snare of the short cut," "playing the gallery," "forcing the issue."

Robert L. Stevenson said, "To do anything because others do it and not because it is good and kind and honest in itself, is to resign all moral control and go to the devil with the greatest number."

The moral courage of men in all ages derives its power from the cross of Christ who endured the worst deed of the best people and triumphed over their blind rage. The same spirit welled in the heart of Emile Zola, great French writer, when his publisher warned him against crusading in print. Zola said, "I must."

2. The Cross is the divine forgiveness of man's sins. Since we are all so far removed from Golgotha, we may forget how respectable were the schemers of the cross. They were not uncouth brigands but cultured religious men who planned to take communion on the next day. The root of sin which made the cross was egocentricity that expressed itself in cold respectability, selfish expediency and cool indifference.

Our generation needs the forgiveness of Christ to nullify the effect of sin over us, to blot out the guilt of sin and to restore us by pardon to a vital relationship with God.

3. The cross of Christ grants the energy for worthy living. Most every person who follows Christ has a point of dedication beyond which he cannot go without help from above. The cross supplies the constant motive of love.

The cross sanctifies the highest loyalty of a believer and utilizes it as a part of Christ's present ministry in the world.

The cross itself is only a symbol. However, it calls for more than mere assent or approval. It demands the total response of a personality to the fact that God was in Christ triumphing over evil, granting forgiveness and renewal, releasing moral energy to sustain the lives of His followers. As such the cross is a focus of spiritual power.

• • •

March 13, 1955.

Topic: "The Three R's of Religion."

Hymns: "Lead On, O King Eternal," "Where Cross the Crowded Ways of Life," "Christ for The World We Sing."

Lesson: Ephesians 1:1-23. Text, Ephesians 1:7, "In whom we have redemption through his blood..."

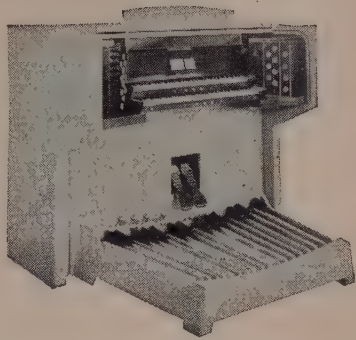
There are three basic elements common to a Christian interpretation of life today and the religious answer.

1. For over a decade men have been increasingly aware of the rift in human nature. There was an era of bland optimism but the wars have revealed despair. The best way to account for man's bewilderment is to face the Biblical diagnosis that he is a rebel; his nature is bent; he is lost.

Modern man is going the wrong way, on the right road. This explains the difficulty so many have in comprehending man's depravity. Its nature is of rebellion. A guest preacher started to walk from the Statler Hotel in Detroit to the First Presbyterian Church on Woodward Avenue. At almost service hour he wound up at the Detroit river separating Canada from the U.S.A. He had been walking the wrong way on the right road.

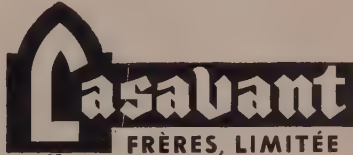
As a result of this rift in human nature, modern man takes desperate steps. He bows to tyranny or espouses revolt. Some acquiesce to nihilism or fatal nothingness.

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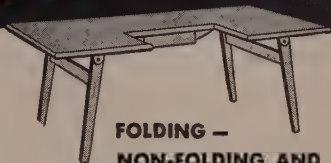
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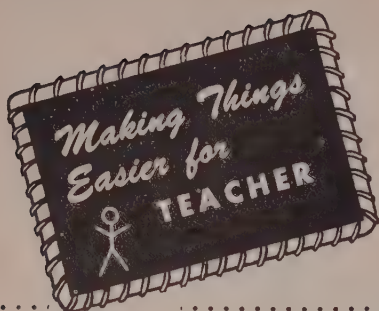
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2. What man needs is redemption. The great Christian hope is that God seeks lost man on his initiative and finds him. Paul teaches that God sought us while we were dead in sin. Someone said God found us while the smoking gun of rebellion was still in our hands.

Last Summer a boy forester from the University of Michigan was lost in the big woods of Idaho. Immediately his father flew out to join the search that found the sad remains. Even so, God came to us and quickened us to new spiritual life.

The Ephesian letter is full of the redemption in Christ planned by his sovereign love. As a result new soul values permeate the old nature which was lost and rebellious.

3. However, the rule of God is the end of His purpose, not just one's redemption. The rift is redeemed in order that God may rule through and in us.

The Kingdom of God is His rule in the hearts of believers. It is to this end that redemption takes place. Men no longer are saved for themselves only but to serve God. Therefore, the believer joins the community of redeemed in order to do redemptive service on the earth. The church is not an end of peace in itself, but it is the organ by which God rules and establishes a new order.

March 20, 1955.

Topic: "Christ Controlled Living."

Hymns: "Immortal Love, Forever Full," "Love Divine, All Loves Excelling," "O Love That Wilt Not Let Me Go."

Lesson: II Corinthians 5. Text, "For the love of Christ constraineth us."

II Corinthians 5:14a.

In the secret heart of everyone there is a motivation for living. For some it may be a high and worthy aim. For others it may be base and selfish. The Apostle Paul affirmed his motive was the love Christ showed to him. The love of Christ became the motivating center for all Paul thought and did. The same high constraining love of Christ can be our motive today.

Roy L. Smith in *New Light From Old Lamps* says, "When we really love, we are bound by something much more exciting and strict than a law. He who lives by law (or compulsion) will be likely to bear many a burden, but he whose life is under the domination of a great love never does."

"Christ's Unconventional Love" is a chapter in Leslie Weatherhead's new volume, *That Immortal Sea*. There he describes the powerful motivation of love to lift people to a higher life. He portrays the reactions of those who see a loved one pass a crisis and get well; those who learn the long awaited news that they have earned their degree; the joy of a girl whose fiancé has placed on her hand the ring of promise. All these persons who are filled with loving joy from outside will bestow love on others whom they may even despise beforehand. Even so, the love of Christ for us makes us love the unlovely for him.

There are at least three major domains of life that come under the control of the love of Christ.

1. Commitment. Paul described his highest commitment in terms of Christ when he wrote to the Philippians, "For me

to live is Christ." Christ so became the center of his life, where once a hostile ego had ruled, that he said, "But what things were gain to me, those I counted loss for Christ." (Philippians 3:7).

Dwight L. Moody of Northfield, Massachusetts, once figured his chief motive was to amass \$100,000 but a faithful Sunday School teacher challenged him with the higher motivation of the love of Christ. After that Christ controlled his life and made it a blessing to the world.

2. Converse. One's basic converse or interplay with the world and environment reflects the reigning motivation. Where does a young person derive the energy to go the second mile, turn the other cheek, sacrifice in loyalty to Christian service? It comes from the controlling love of Christ.

Paul outlined a thrilling biography of what he suffered in fidelity to Christ. The list of bloody beatings and cold exposure in the sea are detailed in II Corinthians 11. But all these were done in the power of Christ. For a lesser motive any man might have quit.

It is something akin to this dedication that operated in the heart of India's great man Ghandi. Decades ago he starved himself for twenty one days to bring peace among his people. His love and sacrifice for them finally eased the fratricide for a time. The love of Christ our Saviour is what keeps us going at home, at school, at work.

3. Career. The love of Christ for Paul so gripped and controlled him that he not only gave the Lord the basic commitment and converse of his life, but also his career. Again and again Paul vowed that he would present Christ, the Crucified, to the world. As a result he accomplished more in his day than we seem to do in this age of electric communication.

Bert Bingle, Presbyterian missionary to the Alaskan Highway is a modern Saint Paul. I have ridden the road with him in the hot noon and the cool light of midnight during the Summer's twenty-four hours of sunshine. He visits a camp, a cabin, a lonely family here and there along the vast expanse. He is a man of many talents and much energy. But it is all controlled by the love of Christ for the people along the road.

What greater motive can there be in modern life than the controlling love of Christ?

• • •

March 27, 1955

Topic: "Strengthening The Spiritual Life."

Hymns: "I Sought the Lord," "Be Thou My Vision," "I Need Thee Every Hour."

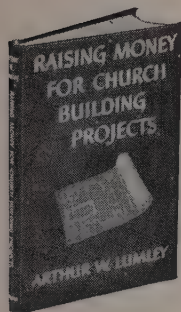
Lesson: I Corinthians 4. Text, "The Kingdom of God is not in word but in power." I Corinthians 4:20.

People are trying to strengthen their spiritual lives. Publishers say that never have religious books sold as they do now.

When young Henry Ford II was married and took over that vast motor empire at so young an age, one great news magazine commented on a brilliant dinner party in their home. Josephine, his wife, looked across the candlelight and said, "Will you all say grace with us?" It shows something abiding in her heart and home.

(Turn to page 106)

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(From page 91)

MINISTER: O send out thy light and thy truth, let them lead me:

PEOPLE: Let them bring me unto thy holy hill, and to thy tabernacles.

MINISTER: Then will I go unto the altar of God:

PEOPLE: Unto God my exceeding joy.

MINISTER: The sacrifices of God are a broken spirit:

PEOPLE: A broken and contrite heart, O God, thou wilt not despise.

MINISTER: The Lord be with you.

PEOPLE: And with thy spirit.

MINISTER: Lift up your hearts.

PEOPLE: We lift them up unto the Lord.

MINISTER: Let us give thanks unto the Lord our God.

PEOPLE: It is meet and right so to do.

MINISTER: It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, who on the Tree of the Cross didst give salvation unto mankind through Christ our Lord; and we humbly beseech thee, let thy unspeakable loving kindness and tender mercy be with us, O God, in whose honor and for whose glory, we thine unworthy servants, invoking thy holy Name, do dedicate this Altar; graciously hearken unto our petitions and bless and hallow it; and grant that this our offering may be acceptable and pleasing unto thee who livest and reignest, One God, world without end.

Blest and dedicate be this Altar to the honor and glory of God, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessing and honor, and glory, and power, be unto him that sitteth upon the throne: and unto the Lamb for ever and ever. Alleluia. Amen.

A PRAYER

Almighty God, Everlasting Father, who dost refresh us as we have need, and dost strengthen our faith with heavenly food, so that we go from strength to strength: Vouchsafe to all who receive at this Altar the Holy Sacrament of the Body and Blood of thy dear Son, to approach this Holy Mystery with pure hearts, believing desire, and devout thanksgiving, that, comforted with thy eternal love and goodness, they may be nourished and strengthened in faith, live in love and to the praise of thy Holy Name, and finally attain to thy presence in eternity; through the same Jesus Christ, thy Son, our Lord. Amen.

O God, who dost call all men to thee, and who dost graciously receive all them that come: Vouchsafe thy pardon to all those who here confess their sins; bestow the comfort of thy Spirit on those who humbly and faithfully bring thee

their needs and sorrows; accept the praise and worship that are offered here; and grant that many may find thee in this place, and finding thee, be filled in soul and body with all things needful; and finally, with all thine own, be united in that communion with thee which is eternal in the heavens, where thou livest and reignest, ever One God, world without end. Amen.

The Blessing of Almighty God, the Father, the Son, and the Holy Ghost descend and rest upon this Altar and abide in this Holy Place and with us all now and evermore. Amen.

THE DEDICATION OF MEMORIAL CROSS AND CANDLE STICKS*

THE BIDDING: (MINISTER): Brethren, we are assembled this day for the worship of Almighty God and for the Dedication of Gifts designed to adorn his altar in accordance with ancient usage as silent and symbolic witnesses of the Faith which was delivered unto the Saints, and, presented in Memory of a loved one and faithful servant of the Lord's who from his labors rest.

Jesus said: "I am the light of the World; He that followeth me shall not walk in darkness."

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The Litany of Dedication

MINISTER: To the Glory of God, who so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life:

PEOPLE: We dedicate these Memorials.

MINISTER: As a perpetual reminder of Christ our Lord, who upon the Cross won the victory over sin and death:

PEOPLE: We dedicate these Memorials.

MINISTER: That the radiance of the Cross and the light of the Candles may dispel all darkness of sin, doubt, and fear, and grant hope and help to all:

PEOPLE: We dedicate these Memorials.

MINISTER: That this Cross may constantly challenge all who shall behold it to take up their cross and follow Christ:

PEOPLE: We dedicate this Cross.

MINISTER: As a reminder of the words of the Master: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven":

PEOPLE: We dedicate these candlestick holders.

*As used in the First Presbyterian Church, Thompsonville, Connecticut.

MINISTER: As a pledge that we will strive to walk in the light that comes from God, and be loyal to the church which enshrines it:

PEOPLE: We dedicate these Memorials.

The Prayer of Dedication and the Lord's Prayer

THE DEDICATION OF A TOWER MEMORIAL CLOCK*

Minister: "For everything there is a season, and a time for every purpose under heaven." Ecclesiastes 3:1

People: "Walk in Wisdom, redeeming the time." Colossians 4:5

Minister: "He hath made everything beautiful in his time; also he hath set eternity in their heart." Ecclesiastes 3:11

People: "Our times are in thy hand.— Make us to know our end, and the measure of our days, what it is." Psalms 31:15; 39:4

Minister: To the glory of God, concerning whom day unto day uttereth speech and night unto night showeth knowledge,

PEOPLE: WE DEDICATE THIS CLOCK.

Minister: For the love of Christ, by whose example we arrange our moments and days as the measure of our stewardship,

PEOPLE: WE DEDICATE THIS CLOCK.

Minister: Moved by the Holy Spirit to so number our days as to apply our hearts unto wisdom.

PEOPLE: WE DEDICATE THIS CLOCK.

Minister: To bless a community in the visible and audible timing of its life;— To register the church's admonition to work his works while it is day;— To awaken realization of life's brevity, and prompt to devoted life investment:—

PEOPLE: WE DEDICATE THIS CLOCK.

Minister: In loving memory of those for whom time and eternity are blended in blessed immortality, and in honor of those who have merited the word, "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord;"

All: WE, THE PEOPLE OF THIS PARISH, DO DEDICATE THIS TOWER CLOCK.

DEDICATORY PRAYER

*As used in The First Presbyterian Church, Orchard Park, New York. Norman J. Irving, minister.

**DEDICATION OF CHAPEL ORGAN
OR PIANO***

"It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High!"

With that affirmation before us, we proceed to set apart this instrument with prayer and thanksgiving for the praise of God and the service of Christ's Kingdom in this sanctuary. Let us pray:

Minister: Let the people praise thee, O God.

People: Let all the people praise Thee!

Minister: For all the harmony of the universe, especially the harmony of music and praise offered to Thee.

People: We give thee thanks, our Father.

Minister: As thou art a God of Harmony, we pray that our songs may ring true; as thou are a God of Love, so we would make our praise reflect our love to thee and to our fellow men!

People: We would worship thee in spirit and in truth, O God.

Minister: For this instrument, which now we dedicate to thy praise and service:

People: We thank thee, O God.

Minister: For men and women whose gifts made its purchase possible.

People: We thank thee, O Lord.

Minister: For the growing fellowship of praise in our church:

People: We thank thee, O Lord.

Minister: Grant thy continued favor to our minister of music and all who labor and learn under him. And in all things great and small may thy glory be shown forth.

People: Grant us thy blessing, O Lord. (In Unison):

Unto the Father, and unto the Son, and unto the Holy Spirit, be ascribed in the church all honor and glory, might, majesty, dominion, and blessing, now, henceforth, and for ever.

Amen.

*By W. Howard Lee, minister Memorial Presbyterian Church, St. Augustine, Florida

**A SERVICE FOR THE
RE-DEDICATION OF CHURCH
MEMBERS***

SERVICE OF RE-DEDICATION

for such as would renew their covenant with God.

PREPERATION FOR WORSHIP

Silent Meditation: (upon entering)

*As used in Rodborough Tabernacle, Stroud Gloucestershire, England. Lawrence S. Squires, minister.

Him on yonder Cross I love,
Nought on earth I hold thus dear,
May He mine for ever prove,
Who is now so inly near.

Organ Prelude:

Call to Worship:

What shall we render unto the Lord for all His benefits? He will take the cup of salvation and call upon the name of the Lord.

Prayer of Invocation:

O God, who for our redemption didst give Thy only begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of sin and death; grant that we may die daily unto sin, that we may evermore live with Him in the joy of His resurrection, through the same Jesus Christ our Lord, Amen.

THE SERVICE OF PRAISE:

Hymn:

The Scriptures: Galatians: 2. 15-21.

The Offering:

The Dedication:

The Notices:

Hymn:

THE SERVICE OF DEDICATION

Anthem: The Sanctus. (T. Attwood.)
The Call to Renew our Vows with God:

Jesus said: If any man would come after Me, let him deny himself and take up his cross and follow Me. If ye love Me, keep My commandments.

Whosoever shall do the will of My Father, the same is My brother and My sister. Ye are My friends if ye do the things which I command you.

In presenting yourselves at this service you acknowledge your high calling in Christ Jesus, recall the obligations falling to His service, signify your desire to confess the faith of Christ crucified, manfully to fight under His banner against sin and seeking to yield your will to His obedience, strive to make Him Lord and Master of your life now and through the days to come.

Let us, then, first prepare our minds and hearts, that the covenant we shall make shall be a sincere and full dedication of ourselves to Almighty God.

Let us pray.

Silent Prayer:

The Lord's Prayer:

Minister:

Our Father, who art in heaven, grant that as Thy Son had secret communion with Thee, and came forth from that communion into the world to reveal Thy divine glory, so there may be in us the same rhythm of a life that is both raised above the world and lived fearlessly and unshrinkingly in the world; for Thy name's sake, Amen.

An Act of Praise: (Responses sung)

O holy and most merciful God, we

praise and magnify Thy name. For Thou are rich in mercy, and in the greatness of the love wherewith Thou hast loved us. Above all we would praise Thee that when we were dead in sins Thou hast raised us to life in Christ Jesus our Lord and hast brought us to the blessedness of Thine eternal kingdom.

To Father, Son and Spirit, One,
Be everlasting praises sung.

(Veni Creator.)

We give Thee thanks, O God, for Thy goodness at all times and in all places; because Thou hast shielded, rescued, helped and guided us all the days of our life and brought us unto this hour.

To Father, Son and Spirit, One,
Be everlasting praises sung.

We thank Thee, O our God, that in Thyself all true values are preserved eternally. We thank Thee that the beauty, joy and friendship wherewith Thy hand has filled our lives are Thine own workmanship, fashioned for our enjoyment. We thank Thee that whenever we share in them we live in Thee deathlessly.

To Father, Son and Spirit, One,
Be everlasting praises done.

An Act of Confession:

We have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, making our humble confession of sin unto Almighty God:

(all repeating:)

Almighty and most merciful Father; we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. There is no health in us. But Thou, O Lord, have mercy upon us. Spare Thou them, O God, who confess their faults. Restore Thou them that are penitent, according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life, to the glory of Thy holy Name. Amen.

Minister:

If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Choir (Continuing to lead the congregation in prayer:)

Salvator Muni. (Tonus Peregrinus.)

An Act of Supplication:

(Responses sung:)

(Turn to page 111)

Audio-Visual Aids in the Church

WILLIAM S. HOCKMAN*

THE *John Wesley* film is a great motion picture. It brings this great man to life. It shows his inner struggle for peace and power, and reveals the opposition which faced him on every hand once power came to him. It sticks to these two phases of his life, leaving many others to be taken up in later films—which ought to be made.¹

It has a running time of 73 minutes and is now being seen by the Methodist churches which contributed a given sum to the production costs. Some church will please its community very greatly and render a real service by booking it for three or four consecutive nights so that all its people, and those of other churches, might have a chance to see it.

India

With all the churches studying India this fall, good films will be in demand. The United Lutheran Board of Foreign Missions has produced three 11-minute color films on India: *Lutherans Heal In Christ's Name*; *Lutherans Teach Self Help*; *Lutherans Train Christian Leaders*. Despite the denominational reference they can be used to picture these three great aspects of missions, and doing it in eleven minutes that there may be time for a real teaching procedure. With each there is a guide for the leader which gives a printed version of the films commentary. This will prove a valuable aid in preparation.²

Christians Worship is a 52-frame art film-strip in color to be used with a course on Christian Worship. The user's guide has two commentaries, one for children and one for adults. It deals with these subjects, each a fine theme for a series of lessons, lectures, meetings, for either youth or adults: Protestant Place of Worship, Historical Backgrounds; Worship Practices in Protestant Churches; New Trends In Church Buildings; and, The Heart of Worship. Splendid for a session or two of that membership class!³

If you are looking for a free film to add some zest to a family-night supper, try *Beauty By The Yard*, the story of linoleum from design to the floor, done up in a 20 minute color film.⁴

Siam

The Life In My Hands is the story of Ma Sai, a Siamese dancer who became a Christian at the height of her glory and fame. She entered the famous Chiang-mai settlement, was converted to Christianity, cured with the new sulfone drugs, and elected to stay on and work in the village. Beautiful backgrounds, authentic Thai music and dancing, makes this a good and useful 'missionary' film.⁵

The home mission study theme for 1954-55, beginning this fall, is "The City," and the film to give momentum and background for this study is *City Story*, produced by the Broadcasting and Film Commission⁶ of the National Council, and just released. It has a running time of 44 minutes and rents for \$12 and will be widely available.

Requests for titles on the religions of the world are frequent, and at last there is a new film, *Major Religions of The World*, produced by Encyclopedia Britannica Films, Inc.,⁷ with Dr. Wilhelms Pauck, Chicago, as the collaborator. It should be useful in many ways: in youth and young adult classes and courses, to motivate study, to help interpret the modern task of the Christian missionary.

Your Library

Each With His Own Brush is a 42-frame color filmstrip of religious pictures by contemporary Christian artists in Asia. It is based on Dr. Fleming's book



WILLIAM S. HOCKMAN

by the same title. There is a good user's manual. It has notes for the study of these beautiful pictures as art or to help you build them into a worship service, and gives also a commentary for their use in a worship service. If you would like this worship commentary in recorded form, it is available on one side of a 33 $\frac{1}{3}$ LP record. This is nominated as an item for your A-V library.⁸

¹Try your local Methodist office or write to Methodist Broadcasting and Film Commission, Nashville, Tenn.

²Try your A-V library or dealer; or write to Board of Foreign Missions, United Lutheran Church, 231 Madison Ave., N.Y. 16.

³From Christian Education Press, 1505 Race St., Philadelphia, Pa., or your A-V dealer.

⁴From Association Films, Inc., which has offices in Chicago, Dallas, San Francisco, and at Broad and Elm, Ridgefield, N.J.

⁵Produced by American Leprosy Missions, Inc., 156 Fifth Ave., N.Y. 10. Inquire of your local ALM office. If none; write N.Y.

⁶220 Fifth Ave., New York 1. Rent it through your regular A-V library or dealer.

⁷Try your A-V dealer or write to the producer, Encyclopedia Britannica Films, 1150 Wilmette Ave., Wilmette, Ill.

⁸From your A-V dealer or from Friendship Press, 257 Fourth Ave., N.Y. 10.

CONGRESS CONSIDERS BILL TO BAR LIQUOR ADS

Alcoholic beverage ads would be taken off the air and out of those magazines coming under inter-state commerce laws, if the U.S. Congress approves the Bryson Bill (H.R. 1227) now being considered by the House Interstate and Foreign Commerce Committee. In a statement urging support for the bill, the National Temperance and Prohibition Council, Washington, D.C., said passage would "prevent transportation in Interstate commerce of magazines and periodicals, carrying such offensive advertising as the *Home Life* in America series of adds, one of whose latest atrocities was 'Mother's Night Off,' with the family serving the dinner and a bottle and glass of beer at Mother's place."

About the time this series was started, the Council declared, the U.S. Brewers Foundation rejoiced because of its acceptance by *McCall's Magazine*. This meant that beer and food would be associated in the minds of the women readers. The Council also tied drinking to juvenile delinquency by pointing to a Harvard University Professors' survey which showed that in the homes of delinquents "a high proportion of the mothers drank to excess," as did 62 percent of the fathers.

Methodist Bishop Wilbur E. Hamaker is President of the temperance group and Miss Elizabeth A. Smart is secretary with offices at 138 Constitution Avenue, N.E., Washington 2, D.C.

*Consultant in Audio-Visual Aids.

NORCOR

SPECIALISTS IN SEATING



NORCOR 300 Series

America's Strongest, Safest and Most Comfortable Institutional Folding Chair

You can't match this chair for comfort, with its big 16"x16½", form-fitting plywood seat and deeply curved, welded steel back. And it can't be matched for strength or safety either. This chair is designed not to collapse or tip even when weight is applied to the front or back of the seat. Made from ⅝" tubular steel, with radially welded tubular steel stretchers, and with a minimum number of joints, it will not rack or twist under hard usage. Also available with upholstered seats. This is America's Finest Institutional Folding Chair.



NORCOR 362—Folding Tablet Arm Chair

Folds Compactly, Easily with a Single Motion

This folding chair is ideally suited for class rooms, lecture halls, examination rooms or wherever a folding chair with writing or working surface is indicated. It has the same sturdy, tubular steel construction of the Norcor 300 Series Folding Chair, with the same oversize, form-fitting plywood seat, plus a 12"x24" Tablet Arm which folds automatically with the chair in one simple easy motion. Folded, the chair is compact, designed to nest perfectly with others when stacked.



NORCOR 180 Series

America's Most Outstanding Folding Chair

The NORCOR Series 180 Folding Chair is outstanding for its simplicity, ease of operation, sturdy construction and compact design. Its double-beaded, U-shaped Channel steel construction provides exceptional strength. Many refinements in design that contribute to long trouble-free service and ease of operation make this an exceptional value in a folding chair. Available with steel, plywood and upholstered seat, and steel or upholstered back rest.



NORCOR 161—Folding Chair

The Greatest Value in Folding Chairs Today!

Where cost is an important consideration, the Norcor No. 161 Folding Chair is an exceptional value, offering, at a low price, most of the features that make the Norcor No. 180 Folding Chairs so outstanding. This chair is built of the same strong, double beaded channel steel, and is identical with the 181 Folding Chair except for the X-bracing on the rear leg. Strong, compact, easy to operate, it will deliver exceptional service.

Write Today for Free Circular with complete specifications.



NORCOR MANUFACTURING CO., Inc., GREEN BAY, WIS.

FACTORIES: GREEN BAY AND GILLETT, WIS., PORTSMOUTH, N. H.

Sermon Calendar

(From page 100)

John Charles Thomas has had a rich radio ministry of singing. Thirty minutes before he went on the air he was inaccessible. Alone in a small studio he knelt in prayer. He knew the vibrations of song in his throat reflected only the harmony in his spiritual life.

Many citizens have been greatly helped in their spiritual lives by the President's humble example of accepting Christian baptism and professing his faith.

These and other devotional habits as outlined in Nels Ferre's *Strengthening The Spiritual Life* bring rich rewards to families.

1. There is a sense of growth of soul. 2. There is the benefit of insight into God and human life. Most business men use the counsel of other experts. The Scriptures are good counsel for life in all its human relationships.

In a small town a jeweller became interested in a man who stopped every morning and set his watch by the master clock in the window. Stepping outside he said to the stranger, "Good morning. I don't know who you are but I'm interested in your daily check on the time." The other said, "I'm the engineer at the factory and I want the noon whistle to be on time." The Jeweller laughed, "That's strange, because I set my clock by your whistle."

So in contemporary life we may be following each other in circles when we need to set our lives by the Master of all time.

3. Families that worship together are not setting their life systems by whistles but by the eternal stars. Prayer and Bible reading bring the gift of love and forgiveness to cope with life.

Some couples I know have interesting devotional habits. A fine older couple who are alone have read *A Man Called Peter*. They take turns reading aloud to each other.

A young engineer fed his inner life by reading from *The Dartmouth Edition of the Bible*. Another man drives to work tuned in on the radio to morning devotions.

In the new hunger for spiritual life people are not only seeking strength but desperately needing it. One couple, whose children were all married and in a far state, found themselves to have grown apart and brittle. The husband said pitifully, "Mary, can we pray together again after all these years?" * * *

April 3, 1955 (Palm Sunday).

Topic: "Learning to Die Is Part of Living."

Hymns: "For All The Saints," "Hark! Hark! My Soul," "Ten Thousand Times Ten Thousand."

Lesson: I Corinthians 15:1-23. Text, "For as in Adam all die, even so in Christ shall all be made alive." (I Corinthians 15:22).

The triumphant note of Palm Sunday is a deep message that learning to die is part of living. Christ was not disillusioned by the parade. Tears came to his eyes when he saw what Jerusalem missed in the realm of the spirit.

General Lindbergh has a wonderful book entitled *Of Flight And Life*. In it he describes his feelings after nearly crashing to death unconscious from lack of oxygen.

He was high over Willow Run, Detroit, when he blacked out in a Thunderbolt, which had a defective oxygen line. He wrote, "When a man walks up to the boundary of death, life takes a new, rich meaning for him."

Any man of thirty five can sense the urgency of Stephen Vincent Benet's poem "Thirty-Five"—

"The sun was hot, the day was bright
And all July was overhead.

I heard the locust first that night,
'Six weeks till frost' it said."

Miss Starke, eminent British traveller and writer, said, "Every man and woman ought to have his own philosophy and acceptance of death, for without it there is no true life in the individual or the nation."

The lesson of Palm Sunday is that Christ's followers can learn to die as triumphantly as he did. When a person has thought through his dying as a Christian, it gives him freedom to plan his life from that objective back to the present.

1. The secret of Christ's triumphant dying was his perfect trust in the Father's eternal plan.

As a result of both a whole lifetime of trust and a special commending of his soul to God, Jesus reaped the benefits of three significant graces of life.

A deep sense of destiny taught him that no man could destroy his life or his mission. He was in the Father's care.

A calm detachment from the maelstrom of human strivings and pettiness sustained Him even in the hour of betrayal. It is our preoccupation that keeps us bound to earth.

A courageous deliberateness came over Jesus. Hear Him say, "This hour is come. Arise, let us go hence." In other words He walked out to meet His sacrificial death. He was not driven to it. "Therefore, my beloved brethren, be ye steadfast."

2. If we learn the same triumphant view of dying we can overcome the fear of its end and live fully in the now. The Bible says death is like a doorway. Death is like going home to a lighted house.

"Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low vaulted past!

Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,

Till thou, at length, art free,

Leaving thine outgrown shell by life's unresting sea."—Oliver Wendell Holmes

What such a triumphant view of Christian death does is to help a man practically: to keep all his human relations in order, to keep his business affairs in hand, to have a calm inner faith in Christ's future and even share such hope with his family so that they have assurance. Hear the testimony of Mr. Valiant-for-Truth in Pilgrim's Progress.

"When the summons came for Mr. Valiant-for-Truth to go to the other shore, he turned and said to his friends, 'I am not repentant of all the trouble I have been at to arrive where I am. My sword I give to him who follows me in my pilgrimage. My courage and my skill I give to him who can get it. My marks and scars I carry with me as a witness that I have fought God's battles who shall now be my rewarder . . .' So he passed over and I heard the trumpet sounding on the other side."

* * *

April 10, 1955 (Easter Sunday).

Topic: "A Glimpse of the Future Life."

Hymns: "Hark, Hark, My Soul," "Jesus, Saviour, Pilot Me," "Jerusalem, the Golden."

Lesson: Revelation 21. Text, Revelation 21:23, . . . "and the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it."

The perennial question of men in every age is: "If a man dies, does he survive and live again?"

Job's story is an answer to that question. He affirms "But, I know that after my flesh decays, I shall live and I shall see God!"

One of the great Christian scientists of the turn of the century was Sir William Osler, who taught medicine at Johns Hopkins and the University of Pennsylvania. He said, "Unfortunately, in the limited realm of science, there is not measurable evidence we can give because this whole question lies outside the measurement and technique of science." But in his heart he believed in the future life when his son was killed with British troops in World War I.

Our hope of Christian immortality is, as Van Wyck Brooks describes, a man of hope. He is one who finds that hope in which he can organize himself through chaos and the conflicts of life.

Christians have organized their lives on the long perspective of on-going personal life. Their ethics take energy from the hope of life beyond. The very nature of God is linked with the concept of a new heaven and a new earth.

1. The world about us offers an inadequate answer to the problem of future life. It says that this is all there is. Aldous Huxley and H. G. Wells say, "Why worry about the future? We don't know." But man feels an instinct for life. William James says, "Why is it we die when we are just about learning how to live?"

Immanuel Kant, the philosopher, was sustained by the stars above and the moral law within to feel that life was purposeful and would have its justice. But that is as far as the human thought of the world can go to answer the basic question.

2. Christian thought speaks more fully on life and death. The Scriptures teach it. The resurrection of the Saviour is the key-stone in the gateway of hope. If he arose then the way to life is indicated. If He did not arise, then there is a greater problem to account for His ministry. His church and His influence today. Many people have lived and died confidently, trusting in the continuing of their life in Christ.

3. But the description of the future life is not easy. Some would paint fanciful pictures. The Bible suggests likeness but not definition. For, describing heaven to the earth is like portraying college life to a four year old. The categories of thought are not broad enough.

The Book of Revelation does indicate negative qualities excluded from heaven as well as portray positive personality redeemed by grace. It suggests on-going life that has purpose, meaning and achievement.

The materialist says, "There is no life after this." The philosopher says, "There

ought to be one." The Christian affirms in Christ, "There is a full life after death because God has given us the clues to it in the resurrection."

* * *

April 17, 1955.

Topic: "Eternity Is Now."

Hymns: "Strong Son of God Immortal Love," "Rejoice, The Lord Is King," "All Hail The Power of Jesus' Name."

Lesson: II Corinthians 4:6-18. Text, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." II Cor. 4:16.

The facts of Christ's resurrection and ascension give us a glimpse of the truth that eternity includes now. The eternal is the great diameter of our lives. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49). Immortality is not just duration of existence, but quality of life—the quality of God's character and purpose.

We hear the whispering of this truth everywhere. "He hath set eternity in their hearts." (Ecc. 3:11). St. Augustine wrote, "Our hearts are restless until they rest in Thee."

In Weatherhead's new volume *That Immortal Sea* he describes a friend whose home is in suburban Hampstead, England. However, the man lives in London city with all its traffic and fog. His interests, his recreation, his friends are all there. So as St. Paul said, our citizenship is in Heaven with the ascended Lord, while we live here below.

"The wise man gives himself to the heavenly potentials in the circumstances of his day," someone has said. With an ascended Lord our eternity is now.

In the hydro-electric plant at Safe Harbor, Pennsylvania, the revolving shaft only creates power within a magnetized field. Analogously, the eternal reaches of our ascended Saviour are the magnetic fields in which our lives turn with spiritually resultant power. Without Him and a sense of eternity now our fast moving lives are dead.

If our eternity of relationship to an ascended Lord includes today, then our lives will exist in a state of crisis-tension with life around us as we feel the tug of Christ and the tug of the world.

Pitirim Sorokin at Harvard shows how Egypt, Greece, and Rome decayed when they yielded to the human tug and forgot the eternal tug. Their lives fell prey to luxury, rioting and sensuousness.

The struggle in life today is basically the same as then. Men are challenged to follow Marx and the way of man in the world. They are also called to follow Christ, the Ascended Lord, who rules our eternal now.

If we live in loyalty to an ascended Saviour, we need to grow a soul that is transcended to His life. Every man knows in his heart he can live above the world of appearance by the grace of God.

Moses could have been buried in a gold coffin in Egypt as was Prince Tutankhamen, whose mummy is now a museum piece. However, Moses followed the Eternal and forsook Pharaoh's court but lead his people to freedom. He died in an unmarked grave but he followed the most High God.

"No one can enter the Kingdom of God where there are always new and increasing

dimensions of life unless he is willing to be born again and again."

As Samuel Miller puts it in *The Life of the Soul*, a man can't play tennis for forty years and think that that has anything to do with helping him play a violin concerto on the morrow. Likewise, a man has to grow a soul relation to the ascended Christ in the Eternity which includes here and now.

"And if we feel it (eternity) not amid our strife,

In all our toiling and in all our pain—

This rhythmic pulsing of eternal life—

Then do we work and suffer here in vain."

—Percy Ainsworth

* * *

April 24, 1955 (Christian College Sunday).

Topic: "The Mind's Adventure."

Hymns: "Jesus Calls Us O'er the Tumult," "Dear Lord and Father," "Lord of All Being."

Lesson: Proverbs 24: Text, "... yea, a man of knowledge increaseth strength." Proverbs 24:5.

The goal of liberal education is to discover man in nature and God. Most of our newspapers herald the oft repeated need for an educated citizenry. However, there are false assumptions operating in much contemporary educational life. The Christian church is challenged to provide education for the young based on sound foundations which produce an integrated, wise man of God, rather than a divided, self-centered degree holder.

Walt Disney himself painted a mural in the Methodist Hospital in Des Moines, Iowa. Mickey Mouse proceeds toward a tree bearing two signs tilted in opposite angles. They read, "To School—2 Miles" and the other, "Most anywhere else—1 Mile." The point is for the Christian that life, religion and education ought to make a united life rather than a fragmented one. Christians need to educate with character, integrity and social purpose those believers who will pour back into life more than they extract.

The world in its confusion is challenging Christian education to produce men and women who are not only learned but who have character, inner wisdom and a unity of philosophical outlook.

Some of the goals of Christian liberal education are to encourage youth to think clearly about God, Nature and the data of life and to be able to formulate a conclusion. Next is the ability to communicate this conclusion or to share with other people in the exchange of data. Then there has to be a warm sympathy for people in order to participate in the sociality of life.

Another aspect of Christian education is to cultivate the spirit of mental adventure together with proper discipline and social responsibility. The world not only wants men trained in technocracy. It also wants men of wisdom in their souls.

A retiring president of Harvard agreed humorously that his eminent campus was such a storehouse of information because the freshmen brought so much to college and the seniors took so little away. A truly liberal education should produce character.

George Buttrick laments that one of our sourest assumptions in modern life is that

by education that there are no other assumptions about life. As a result, God dies by default, not because He is denied but because education says He does not matter.

The resultant philosophy is such that the normal religious hunger of man makes his secular view of life his religion. On the other hand, vigorous Christianity suggests a liberal education includes freedom of the learning process even to learn of God. In other words, it involves wisdom with knowledge.

Whitehead said in his philosophy, "Always, teachers, keep before your young people the goal of excellence, not just learning."

* * *

May 1, 1955 (Family Sunday).

Topic: "Parents' Prayers For Their Children."

Hymns "God the Lord, a King Remaineth," "What a Friend We Have in Jesus," "Jesus Shall Reign."

Lesson: Ephesians 5:21-6:4. Text, "... Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

(Ephesians 6:4).

Many parents return to effective praying after listless years because of their concern for their children. The growing youngster humbles a father to seek God's help in keeping his loved ones well and in developing their spiritual lives.

Elton Trueblood says in *The Recovery of Family Life* that "it is not necessary to invent a religious program for the home, because the home is intrinsically a religious institution. Sometimes the religion inculcated in the family is bad religion, self-centered and contemptuous of others, sometimes it is a secular religion, as in the case of Marxism, but in any case the home is the place where most people receive their earliest and deepest convictions about that which they are committed."

The prayer life of parents and children, alone or together can be a fruitful enrichment of the family unit and each member.

1. Parents, by prayer, can tune their inner consciousness to be more patient.

Every home has some religion even if it is pride of religion that is the highest treasure to which one is committed. Where the heart is, there is the treasure, and where the treasured value is, there develops one's consciousness. As a parent deepens his own faith in prayer, he clarifies it for his son.

It is a false idea to uphold the popular custom of letting children choose their own religion later. That is an indirect way of teaching them that no religion is really important. This aspect is at the heart of Henry C. Link's *The Return to Religion*, published in the crucial era of 1936 by a distinguished New York psychologist. Rather, he says, a parent must work out a vital faith with the child. In this way religion can permeate the common affairs of the home and all of life as it must.

Children catch the religious spirit from the consciousness of their parents' prayer life more than they are taught it by their exhortations. Ultimately what really counts is the casual witness of steady spiritual life in the parents. When the storms of doubt and temptation rage in the youthful heart,

it is a great help to see parental steadiness and patience of soul which was prayed out into clarity years before.

2. Parents, by their prayers, can project their spiritual lives into the courage of their children.

The helpful volume, *An Autobiography of Prayer* by Albert Edward Day, describes a level of prayer whereby thoughts enter into the minds of others. Prayers said aloud or inwardly yearned for one's children reveal to them the loyal concern of parents and their abiding interest. Young people are helped to achieve when they are prayed for in particular detail and then trusted.

We all tend to live out in actuality the potentials which are ascribed to us. Here deep influences of character and vocation can be transferred to the consciousness of children when they are commended to the Lord.

Praying parents are a steady guide to their children as they hold them in their hearts before God.

3. Parents, by prayer, can open their lives to meet the opening lives of their children in the mind of God.

Some young people feel the need of more listening to them by their parents. Here common prayer before God is a great communication of the deep secrets of life in comradeship.

There is a solitude in young hearts and older which can only be shared in the silence of prayer. Often it is enough just to have shared without confiding. It is this lasting memory which carries a son or daughter long after the parent has gone Home.

In a common prayer life, parents and children can rededicate themselves to a richer communion on earth and a lasting fellowship in Heaven.

* * *

May 8, 1955 (Mothers' Day).

Topic: "What Is God's Plan For the Family?"

Hymns: "Joyful, Joyful We Adore Thee," "When Morning Gilds The Skies," "O Perfect Love."

Lesson: Deuteronomy 6. Text, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

(Deuteronomy 6:7.)

The bulwark of a nation is said to be its schools, churches and homes. More specifically, it is the kind of schools, churches and homes. The kind of home is determined by the family spirit.

A London newspaper asked for the best definition of home. One of the five thousand responses was "Home is a place you stay when you are not invited any place else."

But this has none of the richness of the Biblical ideal of home life as described by Moses in the text or as portrayed by Paul in the Ephesian letter.

There are many obstacles to be overcome in modern family life with two and even three generations living together. Swift moving schedules create tensions. Temperamental differences spark under pressure. Different backgrounds are united in

one domicile. How a Christian family can be developed today is a worthy challenge.

Good reading on this task for everyone includes Elton Trueblood's *The Recovery of Family Life and There's No Place Like Home* by James L. Ellenwood.

1. The first task is to find what the family will choose as its standards of life. There is no one standard although there are basic Christian fundamentals.

Each person in the family from child to grandparent will have some aspect to contribute. The home is a place where people can learn to become what they really want to become on their own standards.

A family ought to teach its members the basic responsibilities we associate with physical life, the maintenance of a schedule of time and duties of health and nourishment, of clothes and neatness. If parents do not teach children then life at large will teach them.

2. God also expects a family in freedom to teach the basic standards of social living. A boy doesn't have to learn how to act from his mother. He can choose the harder way; the world can push him into line or aside.

In this respect parents can do a great deal if they consider their children as individuals in Christian love and not as proprietary possessions by parenthood. Many a parent who wishes a child to confide more does not provide sufficient liberty for differing opinions on minor items while there is basic agreement on principles.

Each person from young son, to parents to grandparents should be treated as the individual person that they are. Then the group can learn to cooperate as a unity of diversity.

3. The third characteristic of a Christian home recognizes the spiritual goals and that each person is a pace setter. Spiritual goals like physical and social ones are more caught than taught. The parents and the general community are pace setters. When a boy starts to gamble it is on machines made for adults to use in gambling. When a boy gets in trouble with liquor, it is with alcohol that adults bought. Children are handed a world just as the adults made it.

The Joy of Christian family living is that pace-setter parents teach their children to pray together on their knees—all participating. The Bible is no longer a quiz answer, but a blueprint of God for living. The church is not a showplace for religious spectacles, but a family place of worship for all. What the family practices becomes the spiritual ideal of its children.

Any man who closes up the house for the night and sees his children asleep—the boys whose clothes are flung where they exploded, the little girl flung like an angel on a starry path—his partner kneeling in prayer, his mother-in-law still awake reading in bed,—can kneel himself and say, "There's no place like home. God bless us tonight."

* * *

May 15, 1955 (Ascension Sunday).

Topic: "What Is Christ Doing Now?"

Hymns: "Rejoice Ye Pure in Heart," "Jesus, Thou Joy," "Sun of My Soul."

Lesson: Hebrews 4. Text. Hebrew 4:14, "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."

The significance of the ascension of Christ has been lost in the grandeur of the Resurrection and in our preoccupation with death from day to day. But the great power and dynamic of the Christian faith today lies in understanding that Jesus ascended to heaven in order to be universal in His application of help to all men rather than limited to one area.

The ascension of our Lord lifts us from the temptation to make our religion material or sensual. He made it spiritual. Some tend to make Christ a dead master of long ago just as visitors to Cape May, New Jersey go visit a partially submerged ship wrecked off the coast. It was a World War I concrete hull. Others feel Jesus vapourized into heaven like a dye stain used in air-sea rescues, eventually vanishing in the waves.

But Jesus, ascended to Heaven, is busy functioning, imparting dynamically to all in spiritual touch with Him. When a person or church senses this, he ceases to be apathetic. As the early church turned the world upside down, so could the modern church. Much contemporary church work is commemorative instead of constructive service of an ascended Lord.

It is obvious that a young boy busily engaged at third base trying to score a run, will not hear his father call him to supper. It is equally possible for modern men to be so absorbed in earning and spending that they do not hear the Saviour's call from above.

1. Jesus is now working out our eternal destiny.

2. Jesus is actively witnessing and confirming the Gospel to hearts sensitive to God's revelation.

3. Jesus is actively engaged in effecting or applying the atonement to our age by washing away our sins.

In other words, where people believe in the effective operating presence of Jesus, hard Christian work is going on. He is changing people's hearts. Witness to this is the stature of Christianity in oppressed Korea today.

How does conscience work? Partly it is the work of God in the ascended Christ acting upon it.

Not long ago a negro student from Princeton Seminary found himself a room mate with a sceptical philosopher and a Hebrew young man. All three were in New York's Presbyterian Hospital. The negro student's New Testament evoked serious religious discussion. At the end of their stay the three were united in a common Christian faith. Such is the present work of the ascended Lord.

Some people hide their hearts from Christ as behind the leaden screen protecting an X-ray technician. Others see the risen living Christ working in all the hearts on the earth just as they see a railroad man in a switch tower keep track over all his moving trains on a large lighted panel as he traces them to their destination. Christ is ascended to do universally what He effected in Palestine once in a definite time.

* * *

May 22, 1955.

Topic: "The Secret of Holy Radiance."

Hymns: "My Faith Looks Up to Thee," "He Leadeth Me," "Blest Be The Tie."

Lesson: Luke 24:1-35. Text, "Did not our heart burn within us, while he talked with us by the way..."

The lessons the disciples learned on the Emmaeus Road are the factors we need to recover the lost radiance of the Christian religion. An oriental who had been disappointed with Christian conduct in others said to his newly converted son, "Do not be like Christians, but be Christ-like." John Bunyan wrote that we are "moon Christians". We take our only brilliance from reflecting the radiance of Christ. The Emmaeus Road is the way for modern Christianity to regain a holy radiance.

1. Christian radiance comes through fellowship with the living Christ. We need to fall in step mentally with this living Spirit and walk with Him.

Regular worship in a great throng or congenial group is a necessity. Reverence needs watering each week as does a plant need care said Oliver Wendell Holmes. Brother Lawrence of classic monastic fame lifted worship beyond the level of the cloister and made constant communion with God in the kitchen tasks the norm of his fellowship.

David Livingstone learned the secret of inner serenity in the midst of the dark continent because he walked in spirit with Christ every day.

2. Christian radiance comes through understanding the promises of Scripture. Besides walking with Christ on the Emmaeus Road they were instructed by Him in all the prophets concerning himself.

L. P. Jacks, distinguished British religious editor, wrote in *Confessions of An Octogenarian* that he saw the unifying truth of the New Testament in Christ. In fact, the value of the Old Testament is to see it as a continuing disclosure of God in Christ in the New Testament.

Our generation needs to stabilize its vague, restless, wistful yearnings after God by a deeper systematic study of the Bible. Such an informational background would deliver a contemporary believer from all the vagaries of moods and doubts that currently cloud and color the vigor of Mr. Average-Man's religion. He would be built on the rock of Biblical foundations as he withstood the storms of life. We need to find the living spirit of Christ in the Bible today.

3. Christian radiance comes through enlisting in service. The amazed disciples of the Emmaeus Road ran to Jerusalem to share the good news of Christ discovered in mutual breaking of bread. Even this faith was rewarded for He came unto them and said, "Peace".

Ruskin wrote that the Bible itself cannot be fully understood apart from deeds of experimentation.

Dr. Elton Trueblood's contribution to the modern recovery of religion lies in his stress on disciplined life and obedience. The belief and the deed are intertwined. As a disciple abounds in the service of the Lord, he both strengthens himself and confirms his faith.

Busy people are radiant people because their activity is a form of verification. What if the men going to Emmaeus had failed to share their secret and reap a confirmation. Besides, Christian service restores radiance by developing an outgoing personality from an turned one.

The power of the early church was its living in the radiant hope and afterglow of Easter.

* * *

May 29, 1955 (Memorial Sunday).

Topic: "The Reassurance of Memorial Day."

Hymns: "God of Our Fathers," "Battle Hymn of the Republic," "Once to Every Man and Nation."

Lesson: Deuteronomy 7. Text, "Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt."

(Deuteronomy 7:18).

Many are the hearts that are weary today of the wars of mankind. The continuing popularity of "The Battle Hymn of the Republic" attests to its penetration of our people's deepest feelings.

We need also to reread Kipling's "Recessional" with its Scripture-like warning, "Lord God of hosts, be with us yet—lest we forget."

Memorial Day is when these sober reflections can be lifted up in the assurance that these dead have not died in vain. What are we to remember on this sacred day for our assurance?

1. Remember God Himself is central and sovereign in the wilderness of man's insecurity. His presence is like a great snow capped mountain dominating the fields and hills as Mt. Ranier does the Northwest Pacific.

When Israel came out of slavery they were surprised at the toil and demands of freedom. There were times when they thought their life was hopeless, but Moses reassured them with a remembrance that God had and would help them.

Modern man has gone through three great wars and wonders when the smoldering fire will blaze anew. He wonders if life is an illusion on one hand or demonic on the other. He needs to "be still and know that I am God."

The dilemma of our times causes the weary and faint hearted to drop their faith and give themselves to the relentless tides of affairs. This is a time for reassurance and remembering. God is the Lord, who works all things for good to those who believe.

2. Remember that God through others strikes a blow in the hours that determine destiny.

When things were at their unbearable worst in Egypt, God called Moses. For a time things got even worse. Then came liberation. Moses' encounter with Pharaoh's harangues were like modern conferences.

Remember the turning of the tides in the Christian Era? Charles Martel turned back the Moslems at Tours at 732. Lincoln proclaimed freedom to the slaves in 1859-60. The battle of the Marne in World War I still lives in memory as a turning.

Today men have sacrificed to turn the flood tide of those who have made a false God of Marx-Lenin. This is a time for us

to hold fast for those who have died because we live on "the unearned increment of others' sacrifices."

3. Remember God, through you, is sustaining His merciful action in history.

As a result of God's dealings with the children of Israel they had a concept of themselves as a holy nation. They had a destiny because of God.

Modern man can have the same sense if he sees his role as a holy person. We need more of the old enjoiner to conquer completely in the battle with evil instead of so much of the spirit of compromise.

Today, as in all the ages, we are to remember the reassurance of God in Memorial Day by presenting our lives as a worthy sacrifice to match the sacrificial dying of those who struggled on our behalf.

"We have left too many comrades on the heights to abandon the road ahead of us." "Remember what God did to Pharaoh."

* * *

June 5, 1955 (Trinity Sunday).

Topic: "Why We Believe in God."

Hymns: "Be Still My Soul," "A Mighty Fortress is Our God," "Our God, Our Help."

Lesson: Isaiah 45:5-25. Text, "... Even so the things of God knoweth no man, but the spirit of God." (1 Cor. 2:11).

Contemporary man does not find God by means of the standard arguments for God's existence as much as he does by participation and experience of God in the midst of life. Was not this the way of the Old and New Covenants? It is a process of mutual participation analogous to the way we make friends.

When the *Ladies Home Journal* religious survey indicated 95% of the American people believed in God, could it not also imply that some of this was hunger and not just assurance? People today are seeking an experience of God in their hearts like those recorded in the Scripture.

William James said that he had had religious experience of God. "My consciousness of God is, to be sure, faint and indefinite. But if it should fade entirely there would be a great void, a great hush, in my life." Even H. C. Wells who shared some of James' critical attitudes about churches said, "At times—in the silence of the night, and at rare and lonely moments—I have a sort of communion with Something Great that is not myself. Then the universal-scheme-of-things has on me the effect of a sympathetic person, and my communion with it takes on the quality of fearless worship."

James Gordon Gilkey in *Gaining the Faith You Need* described a student of his at Amherst College. The youth said, "You think I am hard but it is a pose. What I want most is a first hand experience of God." It was of such an experience that Josiah Royce said that once a man had it, nothing in the world that could happen could shake him.

1. We can get an experience of God by becoming aware of Him. The Greeks followed the approach of nature to His Creatorship. Likewise, Dr. David Grant, a modern anatomist says that the order and design of the human body leads to a belief in God.

The Hebrews found a clue to God in human history and moral action. They perceived a Sovereign above the malice of men. This is the theme of Arnold Toynbee's study of history.

The typical American approach is through the inner heart to the deeper levels of life. Many of Dr. A. J. Cronin's popular novels reflect this which was his own experience. He was with a rescue team that reached fourteen entombed miners on the fifth day and found them singing, "Our God, our help, in ages past; our hope for years to come".

2. These approaches to God can be cultivated by prayer, obedience and following Christ. Rachael Carson wrote in *The Sea Around Us*, "Not only the drops in the ocean but the drop of every muddy puddle in the field feels the tug and pull of the moon and the stars". For these and other feelings of the heart shall not modern man believe in God—Father, Son and Spirit?

* * *

June 12, 1955 (Children's Day).

Topic: "Living Up To Your Dreams."

Hymns: "Glorious Things of Thee Are Spoken," "Awake, My Soul, Stretch Every Nerve," "The Son of God Goes Forth to War."

Lesson: Romans 15:1-25. Text, Romans 15:24, "Whensoever I take my journey into Spain, I will come to you."

Matthew Arnold said that a man should have a dream that alters all his other dreams even though it never be fulfilled. When Paul was preaching Christ throughout the Mediterranean world, he always hoped eventually to get into Spain, the farthest gateway to the great sea. Each of us needs a life dream towards which to work.

1. The advantage of a dream is that it orients life and conserves energy. When Paul faced the task of taking the Gospel to the Roman Empire, he asked where he should start. The spirit guided him westward.

By means of his goal he played leap frog to the great cities where his influence would spread further. The greatest returns came to him as he moved toward Spain.

2. The advantage of a dream is that it unifies and relates the several parts of life. By his hope of a journey to Spain, Paul could think of Rome in passing on his way. It afforded organization to details.

Paul regarded other details as means to a greater end. Jail and an appeal to Caesar were incidents in the grand journey.

As a result of his one great hope, the Apostle accepted the discipline of duty. First he had to go to Jerusalem with the relief offering and incipient risks.

3. The further advantage of a life dream is that it provides a philosophy of life. It forms a framework to one's existence. Paul was able to feel that life had been confirmed in him. He had finished the course and kept the faith although there is not a record of his reaching Spain.

The dream goal gave him a confident aim to serve Christ when life's circumstances were rough. He said, "I know how to be up and I know how to be down."

Later, when Paul wrote from Rome which was to have been in passing and it

became instead the dead end of his martyrdom, he felt full of hope that God was with him. That's why the Philippian letter is so rich in hope.

A noted colonial Quaker preacher named Stephen Grellet always wanted to penetrate the Pennsylvania forests as far as Juniata to preach. After a hard trip he reached the logging camps to find them deserted and the fires cold. Nevertheless he preached in an empty mess hall.

Years later in London, a man accosted him and credited Grellet with his salvation. Stephen did not remember him. However, the other said, "I came back to the Juniata logging camp for some abandoned tools and heard your voice. From the outside I listened and then moved away. Later, the force of your message and example influenced my life for Christ."

* * *

June 19, 1955 (Baccalaureate Sermon).

Topic: "The Foundation of Your Life Work."

Hymns: "Once to Every Man and Nation," "Joyful, Joyful, We Adore Thee," "The Spacious Firmament on High."

Lesson: I Samuel 10. Text, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy . . . and be turned into another man." (I Samuel 10:6).

Wallace C. Speers, editor of *Laymen Speaking* has something to say about our life work during the graduation month. He writes about our going to work with God on Monday morning because "There is a pattern of workability in the world contained in the laws of God for human conduct. It is about time that we get going with it." In this sense Professor Robert Calhoun of Yale points out that a layman's occupation is not something separate from his religion. In other words, a dedicated workman can be turned into another man for God.

The foundations of our life work rest in God and in ourselves.

1. In God, it depends on our having a sense of the vital need as it relates to His Kingdom. John Wesley thus encouraged his followers to make the most of the vital gifts God gave them and to sense the needs and afflictions of God's people they could serve. God, not our own gain, is the determinant.

Behind this sense of need, there is a sense of God's Provident care. How does He work? He works through intermediaries as when the serving girl lead Naamon to health; as when the laymen testifies for God. God works in the normal pursuits at hand more than in the bizarre. Moody was selling shoes when God called him. Finney was a lawyer when he was reborn to great revival work. God works in the quiet preparatory years to ready a man for leadership as He worked in the heart of President Eisenhower through the years.

A young person needs a sense of God's call to the several vocations he may follow. Such a call to teaching or business, music or heating gives an inner security from self doubt. It offers a way of insight from above into the problems of the age. It sustains equanimity for a richer flow of personal spiritual power.

2. There are other aspects from ourselves that make for foundations to our life

work. A sense of humility in self will give us the dependency on God that Moses had and a proper appraisal of our powers.

A sense of confirmation through waiting on God will assure us as much as it did the Apostle Paul. With the assurance comes the mellowness of Samuel, the prophet.

A sense of our valorous companions who support us in our life work will enrich their tasks and ours. No man stands in his own strength. David had a Jonathan. Paul had Timothy. There was also Ananias who restored Paul's sight and the opening faith of Lydia, the seller of purple.

This time of dedication is to exploit our talents for God, to make our life work contribute to a good end, to use our free time thus earned creatively for God.

* * *

June 26, 1955.

Topic: "The Christian View of Health."

Hymns: "Jesus I am Resting," "I Need Thee Every Hour," "Rock of Ages Cleft For Me."

Lesson: Psalm 27. Text: I Corinthians 3:16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

The editors of the *Saturday Evening Post* think that health is one of the prime interests of American people. Naturally it is. Health is the problem of the total personality.

It involves the social relationship to one's family or employment relationship. A New York City study shows about 80% of people in their hospitals have social relations tied up with their health.

There is also the emotional reaction of the person. Wide variances describe people's reactions to the same incident.

Spiritual attitudes apply as the injured man asks, "Why did this happen to me?"

The Church of Christ has always been interested in the health of its people because the body is the temple of the spirit and the whole man is involved in his health problems.

The Scriptures also teach that there is an element of mind over matter when one considers "a cheerful heart is good medicine".

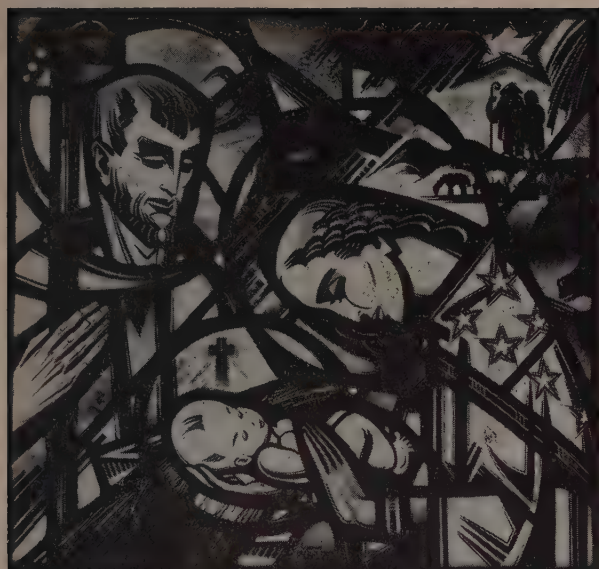
In the Philadelphia Home For Incurables you can often see a boy and a girl wheel themselves to a piano and play tumultuously, "Somewhere the Sun is Shining", though they know they never will get well.

Jesus practiced the spiritual side of physical health. When He healed the paralytic borne of four, He addressed Himself to his spiritual problem first, by saying, "Thy sins be forgiven Thee. Rise and walk."

Even in our modern emphasis on psychiatry, we are working our way back slowly to the spiritual aspect of total health and the inter-action of body and soul.

Carl Jung of Switzerland, says that often as many as one third of our maladies have their primary root in a spiritual maladjustment to life.

Frankel, the newly publicized psychiatrist of Austria, who stresses the spiritual side of life, wrote a study of World War II prison camp experiences. He discovered that those who suffered the most anguish



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from prison hardships and were most disoriented in health were those who were materialistic and demanding. Those who had a faith and a world spiritual view made a better adjustment.

Modern existential biology teaches that life makes demands on people as well as people on life. The Gospel enables one to meet life and its changes and achieve a best possible health of body because of health of soul. Because of confession of sin and forgiveness, because of hope and purpose, the believer can adjust his attitude, can adjust his decisions, can adjust to life within the larger structure of his Christian world. He realizes he is a body and a spirit and both belong to God.

Handbook of Dedications

(From page 103)

Let us pray that God will accept and use us as an instrument of His purpose. Let us in our thoughts put Him first and ourselves second, fixing our minds less on our will and needs than on His infinite wisdom and power, praying that He will purge out of our life all that hinders His action in and through us, that He will make us selfless, single-hearted and strong, Christ's faithful soldiers and servants unto our lives' end.

Almighty God, grant to us who need so much, who lack so much, who have so little, wisdom and strength. Bring our wills unto Thine. Lift our understanding into Thy heavenly light: that we

thereby beholding those things which are right, and being drawn by Thy love, may bring our will and our understanding together to Thy service, until at last body, soul and spirit may be all Thine, and Thou our Father and Eternal Friend.

Lord have mercy upon us,
That we may live to do Thy will.
(Tours' Kyrie 118)

O merciful God, be Thou our strong tower against evil. Do with us in all things what Thou wilt; only arm us with Thine armour that we may stand fast. Above all things grant unto us the shield of faith, that doing all things for Thy glory here we may be partakers of Thy glory hereafter.

Lord have mercy upon us,
That we may live to do Thy will.

Give us, O Lord, the power to continue unto the end whatever Thou shalt commit to our charge; that we may live faithful to the highest things, without leniency to our lower selves. Give us the power to give ourselves and in humility seek to serve others as Thou, O God, dost serve the world.

Lord, have mercy upon us,
That we may live to do Thy will.

Help us, O Lord, ever to wait for Thee, to wish for Thee, to watch for

Thee; that at Thy coming Thou mayest find us ready. Amen.

Anthem: Jesus, Word of God Incarnate.
(Mozart)

The Invitation to renew our Covenant with God.
(all standing)

And now, beloved, let us bind ourselves with willing bonds to our blessed God and take the yoke of Christ upon us.

Make the covenant of God your own; engage yourself to Him. Resolve to be faithful. Having engaged your heart to the Lord, resolve you will endeavour, not in your own strength, nor in the power of your own resolution, but in His might, never to go back.
The Covenant: (all together)

Confessing Jesus Christ to be the Lord and Master of my life, I pledge to follow Him as He shall inspire and direct, and, seeking to grow in the grace of God, be loyal to Him now and through the days to come.
Silent Prayer:

Minister: O Lord, hear our prayer,
People: And let our cry come unto Thee.
Hymn:

The Address:

THE SACRAMENT OF HOLY COMMUNION

(Turn to page 112)



Mrs. Engel

The Pastor's Wife

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL†

READERS COMMENT ON . . .

Minister's Wife's Dilemma

Editor, *Church Management*:

After reading the article about the minister's wife in the May issue of the *Church Management* I feel like writing about the attitude I take on the question.

We have been in the ministry only twelve years and perhaps our experience is not as great as some however we do have ideas about what we would like to do. In any job there are drawbacks, as you well know and I think that sometimes we wonder how anyone in our church can ever enter the kingdom of heaven. And often they wonder how we can pass through the pearly gates. We become impatient with supper meetings, dinner meetings, breakfast meetings, meetings and more meetings. Do we become more holy because of these glorious meetings? How much do we as pastor and wife really do to comfort the afflicted and win souls to Christ?

In fact I think it takes a genius to keep the household running on an even keel, attend various functions, and pacify the kind well meaning people who wonder why our husbands have not called on so and so, and Mrs. Jones has her feelings hurt can't he please go out to call.

I think it a wonderful idea to return to teaching school. Surely there the Minister's wife could leave a lasting impression of Christian faith and witness. If she has enough spiritual faith within herself, and can withstand the criticism of a few she is ready to teach. The husband sometimes comes to rely too much on his wife to fill in the gaps he has left undone.

Too, teaching school can give a minister's wife self confidence and assurance otherwise too often lacking. Doing triple

duty as housewife, preacher's wife and teacher there isn't time to wonder if Mrs. Parish is going to act up again, if Mr. Paul will put a crimp in the budget plan when he hears about the organ repairs, who should pay for a broken window at the parsonage and why all the commotion about lending the silverware that is very seldom used anyway.

The money made teaching school will help the pastor too. I realize that the wife could not teach if her husband frowned on the idea. But he knows that we feel just as responsible for the build-up of Christ's Church and we stand behind him in every move, why wouldn't he feel that we are contributing our time to a worthwhile cause in the community.

(Mrs. W. O.) Geraldine Keeler
Fostoria, Ohio

Editor, *Church Management*:

It is with mingled interest and indignation that I read "Dilemma of a Pastor's Wife" in the May issue of *Church Management*. The only thing wrong is that such an article was not printed sooner for surely many ministers and their wives have found themselves in just such a predicament.

Of course, it is always easy to stand back and say that this or that is the best solution to someone else's problem. And, I also realize that other ministers and their wives, ourselves included, could tell of personal similar situations that were worked out satisfactorily. But I also know that the family in question must make up their own minds. I would like to bring this one thought out, though, and that is that this minister and his wife owe it to themselves and to the church to look for a more appreciative field of service.

Yes, I say they owe it to the church

for we all know that that church will find itself forced to pay a much larger salary to their new leader and provide added inducements besides. The minister will find not only the added necessary financial support that his family needs but another field just as eager and just as needy for their inspired work. It is a sad but true fact that there are many churches today that take their minister and family for granted so much so that the thought of helping to make his life any easier financially or otherwise becomes almost a sin in their eyes. If they could but understand that lack of financial worry lends an aura of peace and contentment in the parsonage that surpasses any and all financial considerations. And such peace and contentment adds a double measure of success to any man's ministry. The Church that is forced to pay a higher salary will find itself a happier church in the long run because they will find a new respect sweeping the congregation not only for their new leader but for themselves as well.

I might add here that the wife taking the added burden of teaching will not solve the problem, but rather, make it worse. From a past personal experience and a present knowledge of another minister's family in which the wife is teaching, I can vouch for the fact that this only causes "talk" among the church people and gives a few the foundation for saying that with the wife's salary coming in, the minister does not need a raise in salary.

As for the feeling that there is much of God's work to be done yet in that church, do not we always feel that way? And yet, the field is ever before us stretching upward and onward. Another much needier and appreciative congregation awaits the coming of this fine man of God and his wife. I wish them well.

Sincerely,
(Mrs. L. E.) Betty J. Raines
San Diego, California

Handbook of Dedications

(From page 111)

The Invitation:
Anthem: God so loved the World.
(Stainer)

The Sacrament.
CLOSING DEVOTIONS
Hymn:

Minister:
In the name of the Lord Jesus depart in peace. The eternal God be your refuge. His light guide you; His courage sustain you. His love surround you now and for evermore.

The Benediction.
Choral Amen.
Organ Postlude.

†Bishop, Texas

RECORDINGS IN CHURCH AND SCHOOL

Talking Records

A. MYFANWY ROBERTS*

Talking records, designed to be used in the church for personal devotions, home study, group worship, Bible classes and mission groups are being produced in increasing numbers. Many of these are technically good, and have a real place in educational and inspirational programs of the church.

THE TALKING BIBLE, produced by the Audio Book Company, 200 Broad Street, St. Joseph, Michigan, is an outstanding example. The *New Testament*, on light weight, unbreakable records, is available in an attractive album the size of a large book. *Psalms, Genesis, Proverbs, Ecclesiastes, Songs of Solomon, Ruth and Judges* have also been transcribed, and the entire *Old Testament* will be produced in the near future. The King James version of the Bible is used throughout. A simple attachment is available to adapt any standard 33 $\frac{1}{3}$ rpm. player for the use of these 16 $\frac{1}{2}$ rpm. records.

Technically, the recording is excellent, with little surface noise. The reading is clear, with good diction and pronunciation. The speaker has a pleasing voice and an easy reading manner, emphasizing phrases so that they take on added meaning and significance, but avoiding over-dramatization and artificiality.

The *TALKING BIBLE* will have many uses in the church program. It's most obvious use is for the enrichment and personal pleasure of sick, blind and aged shut-ins. Bible classes will give a valuable service by making them available to this group. The recordings will also be of use in personal devotions and family worship. Leadership classes on worship or story telling, and ministerial students will find help in the reading technique and interpretation of the Bible passages.

The records would have wider use in Christian education if there were some indication on the record of the various books and chapters. A teacher wishing to share the lovely Luke story of the Nativity, for instance, would have to begin with the Crucifixion story in Mark, since they are on the same record, and there is no indication of where Luke

*Director of Children's Work, The Pennsylvania State Council of Christian Education, Harrisburg, Pennsylvania.

(Turn to page 117)

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NEW PRODUCTS for CHURCHES

A postage free card facing page 72 is attached for your convenience in requesting information on material mentioned in this department. Indicate on the card the code number at the end of the item in which you are interested.



MULTI-PURPOSE ROOMS POST-WAR PHENOMENA

The multi-purpose room for Sunday Schools and Parochial Schools is a development which found some favor during and since World War II. At first restrictions on building materials and now the rapidly increasing population have caused educators to seek equipment that will make it possible for a single available room to serve many purposes. Some churches and parochial schools in suburban neighborhoods in particular find themselves with larger congregations and enrollment than anticipated.

Architects and church school authorities have found that equipment is the key if a room is to be successfully used for many purposes. Equipment that can be set up and disposed of in a matter of minutes for different activities is the only type which will permit the proper functioning of a multi-purpose room. Folding tables and benches that can be folded into recesses provided in the wall or recess against the wall is the ideal equipment for this type of room.

One company specializing in this type of equipment is the Schieber Manufacturing Company. It provides, as an example, seating and table space for 200 which can be disposed of in five minutes, thus allowing a school's curriculum to proceed with a minimum of interruption. Each parochial or Sunday School will have a different problem. In one instance it may be using the recreation room as an auditorium, for educational and food service activities, and other purposes. But the problems will differ and Schieber engineers offer their services to interested individuals who wish to plan a multi-purpose room. Code No. 7541.



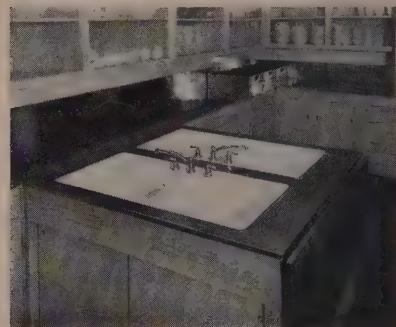
FEARLESS "44" IS SMALL-SIZED DISHWASHER

"Fearless" is the name of the new No. 44 dishwasher introduced to meet the needs of those churches which serve between 50 and 300 persons at dinner. Marketed at a reasonable price, the unit is designed for these moderate sized food service operations. The manufacturers says you will be impressed with the practical engineering, neat appearance and easy-to-clean interior of this dishwasher. Wash and rinse operations are said to be 100 percent effective because no water is wasted. The spray patterns are square and the water is directed continuously against each and every dish during the entire cycle. Pump delivers 140 gallons of wash solution per minute through seven stationary tubes directly onto the dishes. Thirteen stationary nozzles direct fresh rise water to give a thorough sterilizing rinse operation. The Fearless Dishwasher Co., Inc. has an excellent folder describing this new No. 44 model dishwasher. Code No. 7542.

ZONE-CONTROLLED AIR CONDITIONING

Hot summer months nearly always prompt discussion about air conditioning in churches. To give such talk meaning Drayer-Hanson, Inc. has prepared a bulletin on its "Spotaire" zone-controlled, refrigerated air-conditioning units which are specially designed for schools and churches. When connected to water piping circulating hot or cold

water, the unit will heat in the winter, cool in the summer, giving individual room control the year around. The system, which also provides for direct expansion refrigeration, is easily installed and serviced, the manufacturers assert. The bulletin includes dimensional diagrams, a quick-selection table for correct installation, and a photo of an actual installation. Drayer-Hanson will be glad to send you this bulletin. Code No. 7543.



PLANNING YOUR CHURCH KITCHEN

The kitchen shown above is of Our Savior's Lutheran Church, Sheboygan, Wisconsin. It illustrates, says Kohler Company, how effectively and efficiently an institutional kitchen can be planned. The enameled cast iron 32 x 21 inches Delafield double compartment flat rim ledge sinks were built into the counter tops in this installation. Cabinets are made of wood with sliding glass doors and the floor is of rubber tile. Edgewater sink fittings with 8 inches swing spout, aerator and renewable seats are installed in both sinks. Kohler Company reports a growing trend among Churches to install new well planned kitchens with the most modern plumbing facilities. Code No. 7544.



QUINTETTE RANGE FOR SMALL KITCHENS

Announcement is made by the Hotpoint Company of the world's first 30-

inch complete commercial cooking center, an electric range which is an oven, a broiler, a surface cooker, a fry kettle, and a griddle. This five-in-one unit is called the Hotpoint Quintette and its manufacturers expect it to usher in a new era of low-cost commercial cooking. It is considered ideal for small church kitchens or a helpful stand-by unit for handling peak food service loads. It brings complete all-electric cooking in one low-cost unit, Hotpoint says, and at the smallest investment anybody ever dreamed of for any kind of complete kitchen plant. Code No. 7545.



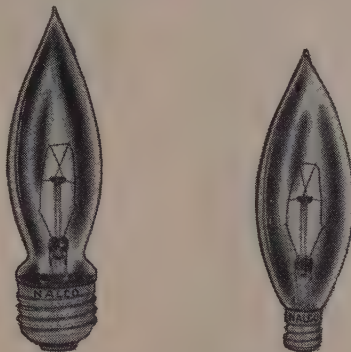
44-PAGE BOOKLET ON CHURCH FURNITURE

Churches contemplating furnishings for their educational units cannot help but appreciate Brunswick's new 44-page booklet. By word and picture this helpful survey of school furniture depicts the newest and best in educational practice. The 12 basic units in the Brunswick line are shown in natural color, complete with all their possible variations and additional styles. Architectural renderings on many pages show the various units in typical classroom settings. A pocket on the inside back cover contains 20 pages of complete and detailed specifications of every item in the line, as well as a complete price list. In addition, the company has produced another booklet showing its complete line of folding type classroom wardrobes. Either of these booklets may be obtained free of charge. Code No. 7546.

DITTO MACHINE MAKES TWO COPIES A SECOND

Speed and economy come to mind as descriptive words for the new D-11 automatic electric duplicator of Ditto, Inc. which at the rate of 2 copies every second produces 300 to 500 copies of material in seconds for pennies. Furthermore, Ditto wants it known that the machine will handle five colors in a single operation, of anything written, typed, drawn, or traced on a Ditto master. No type, no stencils, no mats, no makeready. You simply clamp the master onto the drum of the machine, flip a handle, and watch the copies come out bright, clean, and colorful. If you don't

need many copies at one time, the master can be filed for re-use. Magic Copy Control, the manufacturer points out, assures copies of even intensity throughout the run. The D-11 is only one of many machines designed to meet all needs described in a current Ditto folder. Code No. 7547.



TUNGSTEN FILAMENT DECORATIVE LAMP

A new type tungsten filament decorative lamp is being marketed to enhance the natural beauty of crystal type and other decorative lighting fixtures. Bearing the trademark name "Nalcobrite" the product of the North American Electric Lamp Company is said to be delicately hand tipped to give a long, slender, pointed effect. The elongated tungsten filament gives more light and better diffusion of light without hot spots. Both 25 and 40-watt bulbs are available with candelabra, intermediate or standard bases and in clear or frosted glass. The new light reportedly achieves new heights of lighting perfection in crystal fixtures, hurricane lamps, electric candle sticks, crystal table displays, wall brackets, altar lights, candelabra, torchieres, menorahs, funeral chapels and churches. The price is reasonable. Code No. 7548.

FLOORS OF RUBBER, NOISELESS, CLEAN, BEAUTIFUL

R.C.A. Rubber Company has a new brochure introducing Flexi-Floor, floors of rubber which are said to be noiseless, easy to clean, fire and stain resistant, beautiful in design, resilient and easy to install. Social halls and educational buildings may be particularly suited for this product. Quieting the clatter of feet, little and large, is an accomplishment of Flexi-Floor which church builders may find attractive. Simple care with water and cleaner is all that is required, waxing is not necessary to retain the colors and life of the materials. The sexton will like this feature. Rich, clear colors permit unlimited design combinations for the smart modern effect or to achieve a quiet, luxurious atmosphere. R.C.A.'s brochure No. 12J/RC explains the details. Code No. 7549.



COMFORTABLE FOLDING CHAIR IS UPHOLSTERED

Fully-upholstered folding chairs manufactured by American Seating Company are available for churches where portable seating is frequently required. Marking a departure from the popular concept of folding chairs, models No. 60 and 61 have seats of spring-arch construction comparable to those for theatre and auditorium use. It is available in washable DuPont "Star-frost," an imitation fabric material, with metal parts finished in black enamel; and in forest-green fabric upholstery with harmonizing gray enamel finish on metal parts. Rugged frame construction consists of a continuous length of 20-gauge triangular steel tubing reinforced with steel cross-bars. The company reports that the chairs are quiet in use, quiet-folding, and free of snagging, pinching, or soiling hazards. Code No. 75410.



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Now you can make your own Folding Tables! If you require more table space for your church suppers, all you need is a set of these new tubular steel folding legs and your own table top. Because of a special locking device, these legs cannot collapse when opened, but will lock firmly. Petro-Moore Mfg. Co. will send a sample for you to try out. Code No. 75411.



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WILLIAM H. LEACH
Editor
Church Management

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"Thanks again, for your splendid work with us."—Brooks E. Reynolds, Wilmington Manor Methodist Church, Delaware.

"Your report gave us a definite program for our work."—G. Marion Smith, Church of God, Indian Head, Pennsylvania.

"Certainly we could not have obtained better counsel and a more practical solution to our problems than those you have offered."—Alan B. Smith, First Presbyterian Church, Alva, Oklahoma.

For Terms Write to

WILLIAM H. LEACH,
Church Management

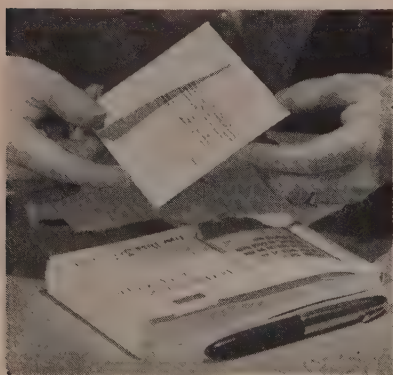
1900 Euclid Avenue

Cleveland 15, Ohio

Most Popular New Products Items

Each month products are listed in the New Products Department which may be of help to the minister or other leaders in the life of the church. Some of these products continue to draw inquiries long after they are originally published. Letters are received from readers who have long since consigned an issue to that grave yard of even the best periodicals—the waste basket. They are, as a result, uncertain of the name and capabilities of certain prod-

ucts about which they originally made a mental note to inquire. For this reason, and because we thought there would be general interest, this issue lists the new products which drew the most inquiries from readers in the first five months of 1954. If you desire further information about any of these products simply note the Code number on the postage free return card included with this issue.



2541—New check-book like church offering envelope developed by John Taylor.



45411—Coin Counting Machine manufactured by Klopp Engineering, Inc.



2546—Marble Panels for church interior, Marsh Wall Products.



3548—Improved truck for folding chairs by Nutting Truck and Caster Company.



2544—Time switches for many purposes, National Electrical Manufacturers Association.

Other Popular Items Selected by Churches

1546—How to serve attractive church dinners shown in 32-page booklet by Paper Cup and Container Institute.

2543—Low cost, lightweight adding machine by Lightning Adding Machine Company.

3542—Small budget sound system which covers tower to basement by Califone Corporation.

3549—Catalog of free filmstrips available to churches by Modern Talking Picture Services, Inc.

4541—Booklet on floor care by S. C. Johnson & Son, Inc.

4543—Folder on care of floors by Asphalt Tile Institute.

Recordings In Church and School

(From page 113)

begins. It would be helpful if such especially important passages were indicated in some way. We are also hoping that the producer will record some of the familiar portions of the Bible in the new revised version, which is being increasingly used in the program of Christian education.

Selected recordings in the *LET THERE BE LIGHT* radio programs, produced by the Broadcasting and Film Commission of the National Council of Churches are available in limited quantities, after the program has been used on the air. A new record will be available in June for mission study groups, on the 1954 emphasis, with the story of *India and Pakistan* on one side, and a story on *The City* on the reverse side.

Transcriptions of *THE UPPER ROOM* radio programs for Family Week, produced by the Methodist Upper Room Radio Parish, are also available, in limited quantities, for sale or rental. The sale price of each program is \$5.00. Further information is available from The Upper Room, 1908 Grand Avenue, Nashville, 5 Tenn.

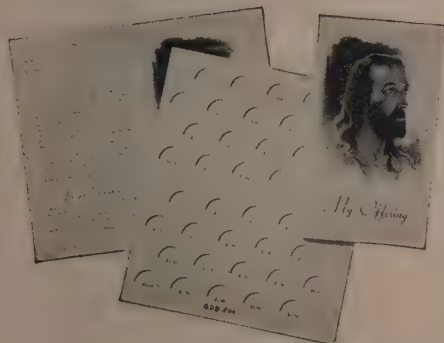
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THE following list is not inclusive. Neither does the omission of the name of any dealer in the various classifications imply his unreliability.

We have listed those whom we, through business contact, know to be responsible. There are doubtless others who should be listed in this department. *Church Management* will appreciate information of unfair dealings with any of the houses listed here. Any manufacturer, publisher or dealer will be given conditions for listing upon request.

The address of each advertiser is listed in the Advertisers Index in the last pages of this issue. The address or information about other firms listed may be obtained by writing *Church Management*. A postage free card is attached for your convenience.

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West Disinfecting Company

BUILDING MATERIALS

Albion Vein Slate Company
Bayley Co., The William
Bettinger Corp. (The)
Carev Manufacturing Company, Philip (The)
Detroit Steel Products Co.
Horn Co., Inc., A. C.
Finger Lakes Stone Company, Inc.
Flynn Mfg. Co., Michael
Indiana Limestone Co., Inc.
Johns-Manville
Ludman Corporation
Marsh Wall Products, Inc.
National Gypsum Co.
North Carolina Granite Corporation (The)
Overly Manufacturing Company
Perma-Stone Co.
Pittsburgh Steel Company
Roilscreen Company
Russell Co., The F. C.
Sloan Valve Company
Upson Company (The)

BUILDING MATERIALS (INTERIOR FINISH)

Bendix Mouldings, Inc.
Bolta Products
Bettinger Corp. (The)
Cambridge Tile Manufacturing Company
Carev Manufacturing Company, Philip (The)
Johns-Manville
Marsh Wall Products, Inc.
Perma-Stone Co.
Upson Company (The)
U. S. Plowwood Corp.
Wood Conversion Company
Woodall Industries, Inc.

A PROTESTANT TRADE DIRECTORY

BULLETIN BOARDS (SENTENCE SERMONS, SLOGANS)

Ashtabula Sign Co.
Broadman Press
Westphal, Clarence A.

BULLETIN BOARDS & LETTERS

Acme Bulletin & Directory Board Corp.
Albion Vein Slate Company
Architectural Bronze & Aluminum Corp.
Ashtabula Sign Co.
Bettinger Corp. (The)
Clark Company, Inc., W. L.
Davenport & Son, Inc., A. C.
Geissler, Inc., R.
Good, Inc., Carroll
Goodenough & Woglom Company
Huntington Seating Company
Kaufmann, Inc., Ernst
Lester & Company, Inc., J. J.
Meierjohan-Wengler
Payne, George L. (Studios of)
Pilgrim Press, (The)
Rossin Company, Inc., Donald F.
Sloane-Robinson Equipment Company
Spencer Industries
United States Bronze Sign Company, Inc.
Ward Company, The C. E.
Winona Church Sign Co.
Winters Specialty Co.

BUSSES (CHURCH AND CHURCH SCHOOL)

Wayne Works, Inc.

CALENDARS, RELIGIOUS ART

Cathedral Envelope Company, Inc.
Good, Inc., Carroll
Kaufmann, Inc., Ernst
Standard Publishing Co.
Triumphant Art Publishers
Warner Press
Woolverton Printing Company

CANDLE CARBURETORS

A-Try Manufacturing Co.

CANDLES

A-Try Manufacturing Company
Cathedral Candle Co.
Church World Press, Inc.
Concordia Publishing House
Geissler, Inc., R.
Good, Inc., Carroll
Goodenough & Woglom Company
Muench-Kreuzer Candle Co.
National Church Goods Supply Co.
Will & Baumer Candle Co.

CANDLES (ELECTRIC, BATTERY OPERATED)

Har-Tee, Inc.
Lighthouse (The)
Linder, Louis J.
North American Electric Lamp Company
Strayline Products Co.

CARD & ENVELOPE HOLDERS

Endicott Church Furniture, Inc.
Geissler, Inc., R.
Good, Inc., Carroll
Goodenough & Woglom Company
Huntington Seating Company
Judson Press, The
Kaufmann, Inc., Ernst
Manitowoc Church Furniture Co.
National Church Goods Supply Co.
Payne, George L. (Studios of)
Pro-Del Industries, Inc.
Sams & Sons, L. L.
Svoboda Church Furniture Co.
Sylvania Electric Products, Inc.
Whittemore Associates, Inc.

CARDS (GREETING, SEASONAL, ETC.)

Goes Lithographing Company
Good, Inc., Carroll
Kaufmann, Inc., Ernst
Pen-N-Brush Studios
Triumphant Art Publishers
Warner Press
Woolverton Printing Company

CARILLONS

Holmberg Organ Company
Huntington Seating Company
Payne, George L. (Studios of)
Petit & Fritsen Ltd.
Schulmerich Carillons, Inc.
Van Bergen Bell Foundries
Verdin Company, I. T. (The)
Whittemore Associates, Inc.
Winterich's

CARILLONS (ELECTRONIC)

Beach Instrument Corp.
Huntington Seating Company
Mass-Rowe Carillons
Petit & Fritsen Ltd.
Rauland-Borg Corp.
Schulmerich Carillons, Inc.
Stromberg-Carlson Co.
Verdin Company, I. T. (The)

CARPETING

Hardwick & Magee Co.
Holmes & Son, Archibald
Lees & Sons, James
Masland & Sons, Inc., C. H.
Mohawk Carpet Mills, Inc.
Philadelphia Carpet Co.
Roth Brothers
Sloane-Robinson Equipment Company

CERTIFICATES (MARRIAGE, BAPTISMAL, ETC.)

Abingdon Press
Church World Press, Inc.
Churchware, Inc.
Good, Inc., Carroll
Goodenough & Woglom Company
Judson Press, The
Kaufmann, Inc., Ernst
Lee Company, Clint W.
Pilgrim Press, (The)
Standard Publishing Co.
Woolverton Printing Company

CHAIRS

American Seating Company
Adirondack Chair Co.
Brewer-Titchener Corporation
Cascade School Supplies, Inc.
Clarin Manufacturing Co.
Colonial Office Furniture Co.
DeLong, Lenski and DeLong
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Griggs Equipment Company
Huntington Seating Company
Ideal Seating Company
Indestructo Equipment Co.
Kaufmann, Inc., Ernst
Knoll Associates, Inc.
Manitowoc Church Furniture Co.
Marble Chair Co.
Monroe Company (The)
Norcor Manufacturing Company, Inc.
Ohio Supply Company
Ossit Church Furniture Co.
Pilgrim Press, (The)
Redington & Company, J. P.
Rastetter & Sons Co., Louis
Sams & Sons, L. L.
Shwayder Brothers, Inc.
Sloane-Robinson Equipment Company
Universal Seating Co., Inc.
Virco Mfg. Corporation
Whittemore Associates, Inc.

CHANCEL FURNISHINGS

American Seating Company
Carondelet Manufacturing Co.
Cathedral Craftsmen
Concordia Publishing House
DeLong, Lenski and DeLong
Endicott Church Furniture, Inc.
Flour City Ornamental Iron Co.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Glazier, Louis F.
Goodenough & Woglom Co.
Hiawatha Metalcraft, Inc.
Huntington Seating Company
Judson Press, The
J. & R. Lamb Studios (The)
Manitowoc Church Furniture Co.
Michigan Church Supply Co.
Morehouse-Gorham Co.
Payne, George L. (Studios of)
Rambusch Decorating Company
Redington & Company, J. P.
Sams & Sons, L. L.
Tiffin Manufacturing Co.
Valley City Mfg. Co.
Ward Company, C. E.
Whittemore Associates, Inc.
Winterich's

CHOIR MUSIC

Augsborg Publishing House
Concordia Publishing House
Gray Co., Inc., H. W. (The)
Kaufmann, Inc., Ernst
Lorenz Publishing Co.
Presser Co., Theodore
Westminster Press (The)

CHOIR VESTMENTS

Bentley & Simon, Inc.
Church & Choir Gowns Mfg. Co.
Collegiate Cap & Gown
Cotrell & Leonard, Inc.
Cox Sons & Vining, Inc.
Cuthbertson, Inc., J. Theodore
DeMoulin Bros. & Co.
Ireland Needlecraft
Kaufmann, Inc., Ernst
Moore Company, E. R.
National Church Goods Supply Co.
Payne, George L. (Studios of)
Pilgrim Press, (The)
Springer Fashion Uniforms Co.
Ward Co., The C. E.
Willis Co., Paul A.

CHORAL STANDS (PORTABLE FOLDING)

Humes & Berg Manufacturing Co.
Mitchell Manufacturing Company
Wenger Music Equipment Company

CHRISTMAS DISPLAYS

California Display
Cook Co., David C.
Macedonia Cooperative Community
Mold-Craft, Inc.

CHURCH FURNITURE & FURNISHINGS

Adirondack Chair Co.
American Seating Company
American Walnut Mfrs. Assn.
Bendix Mouldings, Inc.
Carondelet Mfg. Co.
Cathedral Craftsmen
Colonial Office Furniture Co.
DeLong, Lenski and DeLong
DeMoulin Bros. & Co.
Detroit Lectern Company
Endicott Church Furniture, Inc.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Glazier, Louis F.
Huntington Seating Company
Ideal Seating Company
Industrial Furniture Mfg. Co.
Josephinum Church Furniture Co.
Judson Press, The
Kaufmann, Inc., Ernst
Knoll Associates, Inc.
J. & R. Lamb Studios (The)
Manitowoc Church Furniture Co.
Michigan Church Supply Co.
Midwest Folding Products
Morgan Mfg. Co.
National Church Goods Supply Co.
Ossit Church Furniture Co.
Payne, George L. (Studios of)
Phillipine Mahogany Assn.
Rambusch Decorating Co.
Redington & Company, J. P.
Rhodes Co., Joseph E.
Sams & Sons, L. L.
Sudbury Brass Goods Co.
Svoboda Church Furniture Co.
Tiffin Mfg. Co.
Universal Seating Co.
Valley City Mfg. Co.
Virco Mfg. Corporation
Ward Co., The C. E.
Whittemore Associates, Inc.
Winterich's
Woodwork Corp. of America

CHURCH SIGNS

Acme Bulletin & Directory Board Corp.
Architectural Bronze & Aluminum Corp.
Bettinger Corp. (The)
Chicago Architectural Bronze Co.
Clark Company, Inc., W. L.
Geissler, Inc., R.
General Bronze Corporation
International Bronze Tablet Co., Inc.
Kaufmann, Inc., Ernst
Meierjohan-Wengler
Rossin Company, Inc., Donald F.

CLOCKS

General Electric Co.

COAT RACKS

Good, Inc., Carroll
Millberg Company
National Church Goods Supply Co.
Northern Sales Co.
Redington & Company, J. P.
Sloane-Robinson Equipment Company
Vogel-Peterson Co.

COIN HANDLING EQUIPMENT (SORTERS, CHANGERS)

Klopp Engineering, Inc.
Mallers Equipment Company
Sattley Co., The

COLLECTION PLATES

Bernard-Smithline Co.
Cathedral Craftsmen
Church World Press, Inc.
Concordia Publishing House
Dietz, Inc., William H.
Endicott Church Furniture, Inc.
Flour City Ornamental Iron Co.
Geissler, Inc., R.
Glasier, Louis F.
Good, Inc., Carroll
Goodenough & Woglom Company
Garnett Church Furniture & Manufacturing Co.
Huntington Seating Company
Judson Press, The
Kaiser, William
Kaufmann, Inc., Ernst
Manitowoc Church Furniture Co.
Morehouse-Gorham Co.
National Church Goods Supply Co.
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Pilgrim Press, (The)
Pro-Del Industries, Inc.
Redington & Company, J. P.
Sams & Sons, L. L.
Sudbury Brass Goods Co.
Svoboda Church Furniture Co.
Thomas Communion Service Company
Ward Co., The C. E.
Whittemore Associates, Inc.

COMMUNION SERVICE

Christian Publications, Inc.
Church World Press, Inc.
Concordia Publishing House
Dietz, Inc., William H.
Geissler, Inc., R.
Glasier, Louis F.
Goodenough & Woglom Company
Hiawatha Metalcraft, Inc.
Judson Press, The
Kaufmann, Inc., Ernst
Michigan Church Supply Co.
National Church Goods Supply Co.
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Pro-Del Industries, Inc.
Redington & Company, J. P.
Shelby Earl Glass Company
Sudbury Brass Goods Co.
Thomas Communion Service Company
Ward Co., The C. E.

CUSHIONS & KNEELING PADS

Bernard-Smithline Co.
Colonial Office Furniture Co.
DeLong, Lenski and DeLong
Endicott Church Furniture, Inc.
Firestone Industrial Products Co.
Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Huntington Seating Company
Mitchell Industries, Hubert
National Church Goods Supply Co.
Ossit Church Furniture Co.
Payne, George L. (Studios of)
Rastetter & Sons Co., Louis
Redington & Company, J. P.
Sams & Sons, L. L.
Smith Manufacturing & Supply Company, Ben J.
United States Rubber Co.
(Kovlon Foam Cushioning Div.)
Winterich's

DAMPNESS ELIMINATOR (CLOSETS AND ELECTRONIC EQUIPMENT)

Dampp-Chaser, Inc.

DIRECTORY BOARDS

Acme Bulletin & Directory Board Corp.
American Seating Company
Bernard-Smithline Co.
Bettinger Corp. (The)
Clark Company, Inc., W. L.
Davenport & Son, Inc., A. C.
Geissler, Inc., R.
Huntington Seating Company
Kaufmann, Inc., Ernst
National Church Goods Supply Co.
Rossin Company, Inc., Donald F.
Sloane-Robinson Equipment Company
Spencer Industries
United States Bronze Sign Company, Inc.
Universal Bulletin Board Co.
Winters Specialty Co., H. E.

DISHWASHERS (AUTOMATIC)

Alvey-Ferguson Co.
Champion Dishwashing Machine Co.
Colt Mfg. Co.
Fearless Dishwasher Co.
Hobart Mfg. Co.
Hotpoint Co.
Jackson Products Company (The)
Toledo Scale Co.
Universal Dishwashing Machinery Co.

DOORS (FOLDING TYPE)

Extendoor, Inc.
Holcomb & Hoke Manufacturing Company
Hough Shade Co.
New Castle Products, Inc.
Rolscreen Company

DOSSAL HANGINGS

Camden Artcraft Co.
Cathedral Craftsmen
Cuthbertson, Inc., J. Theodore
DeLong, Lenski and DeLong
Geissler, Inc., R.
Endicott Church Furniture, Inc.
Kaufmann, Inc., Ernst
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Pilgrim Press, (The)
Rambusch Decorating Company
Redington & Company, J. P.
Roth Brothers
Svoboda Church Furniture Co.
Spencer Industries
United States Bronze Sign Company, Inc.
Whittemore Associates, Inc.
Winona Church Sign Co.

DUPICATING MACHINES

Addo Machine Company, Inc.
Dick Co., A. B.
Gestetner Corp.
Good, Inc., Carroll
Heyer Corporation, (The)
Kaufmann, Inc., Ernst
Lester & Company, Inc., J. J.
Master Addresser Company
Master Products Company
Pittsburgh Typewriter & Supply Co.
Rex-O-Graph, Inc.
Rex-Rotary Distributing Corp.
Roneo Duplicator Co.
Rossin Company, Inc., Donald F.
Whittemore Associates, Inc.

DUPICATING MACHINE SUPPLIES

Addo Machine Company, Inc.
Cascade School Supplies, Inc.
Dick Co., A. B.
Gestetner Corp.
Good, Inc., Carroll
Heyer Corporation, (The)
Kaufmann, Inc., Ernst
Lester & Company, Inc., J. J.
Master Addresser Company
Master Products Company
Pittsburgh Typewriter & Supply Co.
Rex-O-Graph, Inc.
Rex-Rotary Distributing Corp.
Robison, James A.
Roneo Duplicator Co.
Rossin Company, Inc., Donald F.
Times Facsimile Corp.
Whittemore Associates, Inc.

EDUCATIONAL INSTITUTIONS (RESIDENCE)

Chicago Theological Seminary
Garrett Biblical Institute
Princeton Theological Seminary
Schauffer College
Winona Lake School of Theology

EDUCATIONAL INSTITUTIONS (CORRESPONDENCE)

Central School of Religion
Midwestern Graduate Bible School

ELECTRONIC EQUIPMENT

Allied Radio Corporation
Beach Instrument Corp.
Hamilton Electronics Corp.
Maas-Rowe Electromusic Co.
Magnetic Recorder Sales Co.
Rauland-Borg Corp.
Schulmerich Carillons, Inc.

ENVELOPES (OFFERING)

Abingdon Press
Augsburg Publishing House
Cathedral Envelope Company, Inc.
Christian Publications, Inc.
Church World Press, Inc.
Concordia Publishing House
Good, Inc., Carroll
Goodenough & Woglom Company
Judson Press, The
Kaufmann, Inc., Ernst
Lester & Company, Inc., J. J.
MacCalla & Company, Inc.
National Church Supply Co. (The)
Pilgrim Press, (The)
Woolverton Printing Company

FENCING

Anchor Post Products, Inc.
Colorado Fuel & Iron Co.
Cyclone Fence Div. of U.S. Steel Co.
Page Fence Association
Pittsburgh Steel Company

FINANCIAL RECORDS

Church Management, Inc.
Church Systems Co.
Church World Press, Inc.
Concordia Publishing House
Good, Inc., Carroll
Goodenough & Woglom Company
Hauke Press
Judson Press, The
Kaufmann, Inc., Ernst
McKay's Church Systems
Pilgrim Press, (The)
Rossin Company, Inc., Donald F.

Woolverton Printing Company

FIRE PROTECTION (SPRINKLERS)

Grinnell Co., Inc.

FLAGS (CHURCH, NATIONAL, SERVICE)

Church World Press, Inc.
Cuthbertson, Inc., J. Theodore
Dietz, Inc., William H.
Geissler, Inc., R.
Good, Inc., Carroll
Goodenough & Woglom Company
Kaufmann, Inc., Ernst
Morehouse-Gorham Co.
National Church Goods Supply Co.
Pilgrim Press, (The)
Redington & Company, J. P.
Rossin Company, Inc., Donald F.
Sloane-Robinson Equipment Company
Whittemore Associates, Inc.

FLOOR MACHINES (SANDERS, VACUUMS, POLISHERS, BUFFERS)

American Floor Surfacing Machine Company
Breuer Electric Manufacturing Company
Clark Sanding Machine Company
Invincible Vacuum Cleaner Mfg. Co.
Kent Company, Inc. (The)
Multi-Clean Products, Inc.
National Super Service Co., Inc.
Parker Sweeper Co.
Ross & Story Products Corp.
Spencer Turbine Co.

FLOORING

American Bilrite Rubber Co.
Armstrong Cork Co.
Congoleum Nairn Co.
Danbury Rubber Co.
Dodge Cork Company
Finger Lakes Stone Company, Inc.
B. F. Goodrich Co.
Goodyear Tire & Rubber Co.
Hackmeister, Inc.
Horn Co., Inc., A. C.
Johns-Manville
Kentile, Inc.
Maple Flooring Mfgs. Assn.
R.C.A. Rubber Co.
Roth Brothers
Wright Manufacturing Co.

FOLDING LEGS FOR TABLES

Adams Institutional Supply Co.
Tablecrafters, Inc.
Tyco, Inc.

FUND RAISING COUNSEL

Campaign Associates
Chase Associates
Ketchum, Inc.
Lawson Associates
National Fund Raising Services, Inc.
Nygaard Associates
Pierce, Hedrick & Sherwood, Inc.
Wells Organizations

GAMES

Concordia Publishing House
Dimco-Gray Co.
Goodenough & Woglom Company
Judson Press, The
Pilgrim Press, (The)

GROCERIES & CANNED GOODS

Sexton & Co., John

GROUND MAINTENANCE

Fiske & Co., J. W.

HAT HOLDERS

Garnett Church Furniture & Manufacturing Co.
Geissler, Inc., R.
Goodenough & Woglom Company
Griggs Equipment Company
Huntington Seating Company
Millberg Company
Stanley Works (The)
Sylvania Electric Products, Inc.

HEATING & AIR CONDITIONING CONTROLS

Minneapolis-Honeywell Regulator Co.

HEATING EQUIPMENT

Carrier Corporation
Dravo Corporation
Jackson & Church Co.
Little Giant Manufacturing Company
Trane Co.

HOTELS

Prince George Hotel
Robert Morris Hotel

HYMN BOARDS

Acme Bulletin & Directory Board Corp.
Cathedral Craftsmen
Concordia Publishing House
Davenport & Son, Inc., A. C.

DeLong, Lenski and DeLong
Endicott Church Furniture, Inc.
Garnett Church Furniture &
Manufacturing Co.
Geissler, Inc., R.
Huntington Seating Company
Judson Press, The
Kaufmann, Inc., Ernst
Manitowoc Church Furniture Co.
Ossit Church Furniture Co.
Pilgrim Press, (The)
Pro-Del Industries, Inc.
Redington & Company, J. P.
Svoboda Church Furniture Co.
Whittemore Associates, Inc.

HYMNALS & SONG BOOKS

Augsburg Publishing House
Bethany Press
Biglow-Main-Excell Company
Broadman Press
Christian Publications, Inc.
Gray Co., Inc., H. W. (The)
Harper & Brothers
Hope Publishing Company
Judson Press, The
Kaufmann, Inc., Ernst
Lorenz Publishing Co.
Pilgrim Press, (The)
Praise Book Publication
Revell Co., Fleming H.
Standard Publishing Co.
Tabernacle Publishing Company
Warner Press
Westminster Press (The)

ILLUMINATED CROSSES

Bettinger Corp. (The)
Church World Press, Inc.
Clark Company, Inc., W. L.
Geissler, Inc., R.
Good, Inc., Carroll
Kaufmann, Inc., Ernst
Meierjohan-Wengler
Moe Brothers Milwaukee Co.
National Church Goods Supply Co.
Novelty Lighting Corp. (The)
Payne-Spiers Studios, Inc. (The)
Redington & Company, J. P.
United States Bronze Sign Company, Inc.
Voigt Company
Ward Co., The C. E.
Whittemore Associates, Inc.

INSURANCE (ACCIDENT & HEALTH)

Brotherhood Mutual Life Insurance Co.
Ministers Life and Casualty Union (The)

INSURANCE (LIFE)

Ministers Life and Casualty Union (The)
Presbyterian Ministers' Fund

KITCHEN & DINING ROOM EQUIPMENT

Aluminum Cooking Utensil Co.
Associated Products, Inc.
Blakeslee & Co., G. S.
Blickman, Inc., S.
Chambers Gas Ranges
Champion Dish Washing Machine Co.
Dampff-Chaser, Inc.
Dole Refrigerating Company
Frick, Inc., W. H.
Frigidaire
Gooden, Inc., L. C.
Gorham Company
Hotpoint Co.
International Silver Co.
Jackson Products Company, (The)
Jones, McDuffee & Stratton Corp.
Lakeside Manufacturing, Inc.
Magic Chef, Inc.
Maxwell Co., Inc., The
Middleby-Marshall Oven Co.
Nathan Straus-Duparquet, Inc.
Oneida, Ltd.
Pick Co., Inc., Albert
St. Charles Mfg. Co.
Sloane-Robinson Equipment Company
Southern Equipment Co.
Stahl Company, Harlow C.
Toledo Scale Co.
Tracy Kitchens
Van Range Co., John

LIGHT DIMMERS

Superior Electric Co.

LIGHTNING PROTECTION

Independent Protection Co.
St. Louis Lightning Protection

LIGHTING (CHURCH & CHANCEL)

Allied Crafts Company
A-Try Manufacturing Company
Beardslee Chandelier Mfg. Co.
DeLong, Lenski and DeLong
Ender-Monarch Corp.
Fan-Craft Mfg. Co.
Geissler, Inc., R.
Guth Co., Edwin F.
General Electric Company
Huntington Seating Company
J. & R. Lamb Studios (The)
Lighthouse (The)
McFadden Lighting Company

Meierjohan-Wengler
Moe Brothers Milwaukee Co.
Nelson Electric Co.
North American Electric Lamp Company
Novelty Lighting Corp. (The)
Payne, George L. (Studios of)
Rambusch Decorating Company
Roth Brothers
Voigt Company
Wasley Products
Whittemore Associates, Inc.
Winterich's

MAGNETIC TAPE AND ACCESSORIES

Minnesota Mining and Manufacturing Company
Orradio Industries, Inc.
Reeves Soundcraft

MEMBERSHIP RECORDS

Christian Publications, Inc.
Church Management, Inc.
Church World Press, Inc.
Concordia Publishing House
Hauke Press
Judson Press, The
Kaufmann, Inc., Ernst
Rossin Company, Inc., Donald F.
Van's Systems

MEMORIAL BOOKS, CARDS & FOLDERS

Church World Press, Inc.
Concordia Publishing House
Drexler Print Shop, Inc.
Good, Inc., Carroll
Judson Press, The
Kaufmann, Inc., Ernst
Pilgrim Press, (The)
Whittemore Associates, Inc.
Woolverton Printing Company

MEMORIAL TABLETS

American Seating Company
Architectural Bronze & Aluminum Corp.
Banthrico Industries, Inc.
Chicago Architectural Bronze Co.
Clark Company, Inc., W. L.
Flour City Ornamental Iron Co.
Geissler, Inc., R.
General Bronze Corporation
Huntington Seating Company
International Bronze Tablet Co., Inc.
Knight & Son, Inc., H.W.
J. & R. Lamb Studios (The)
Kaufmann, Inc., Ernst
Meierjohan-Wengler
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Petit & Fritsen Ltd.
Redington & Company, J.P.
Spencer Industries
United States Bronze Sign Company, Inc.
Whittemore Associates, Inc.

MONEY RAISING PLANS FOR CHURCHES

Artvue Post Card Co.
Banthrico Industries, Inc.
Edco International Corporation
Edwards China & Glassware Co.
Goodenough & Woglom Company
Jersey Ceramic Art, Inc.
Mathers, F. W.
Midwest Card Co.
Ney Co., J. M.
Pen-'N-Brush Studios
Sanganon Mills
Savage, E. Morgan
Shomo, Harvey L.
Tattle Tune Bells
Triumphant Art Publishers
United States Bronze Sign Company, Inc.
Vine Associates
Warner Press
Woolverton Printing Company

MOPPING AND CLEANING EQUIPMENT

Fuller Brush Co.
Colson Corporation, The
Geerpres Winger, Inc.
Milwaukee Dustless Brush Co.
Ox-Fibre Brush Co.
Schlueter Mfg. Co.
White Mop Winger Co.

MOSAICS

Bettinger Corp. (The)
Cambridge Tile Manufacturing Company
J. & R. Lamb Studios (The)
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Rambusch Decorating Company
Whittemore Associates, Inc.
Winterich's

MOTION PICTURE FILMS

Baptista Films, C. O.
Cathedral Films, Inc.
Church-Craft Pictures, Inc.
Concordia Publishing House
Coronet Films
Family Films, Inc.
Foundation Films Corporation
National WCTU
United World Films, Inc.

MOTION PICTURE PROJECTORS

Baptista Films, C. O.
Bell & Howell Company
Eastman Kodak Company
Keystone Camera Co.
Pilgrim Press, (The)
Radio Corp. of America
Revere Camera Co.
Stinson Projector Sales
Victor Animatograph Corporation

MOVERS

North American Van Lines

NAME PLATES

Acme Bulletin & Directory Board Corp.
Architectural Bronze & Aluminum Corp.
Banthrico Industries, Inc.
Bettinger Corp. (The)
Cascade School Supplies, Inc.
Chicago Architectural Bronze Co.
Davenport & Son, Inc., A.C.
Forbes Stamp Company
Garnett Church Furniture &
Manufacturing Co.
Geissler, Inc., R.
General Bronze Corporation
Heyer Corporation, (The)
Huntington Seating Company
International Bronze Tablet Co., Inc.
Kaufmann, Inc., Ernst
Knight & Son, Inc., H.W.
Meierjohan-Wengler
Payne, George L. (Studios of)
Payne-Spiers Studios, Inc. (The)
Petit & Fritsen Ltd.
Redington & Company, J.P.
Sloane-Robinson Equipment Company
Spencer Industries
United States Bronze Sign Company, Inc.

ORGAN ACCESSORIES

Dampff-Chaser, Inc.
Holmberg Organ Company
K.L.A. Laboratories, Inc.
Roth Brothers

ORGAN BLOWERS

Gottfried, Henry A.
Schantz Organ Co.
Spencer Turbine Co.

ORGAN CHIMES

Deagan, Inc., J.C.
Holmberg Organ Company
Mass-Rowe Carillons
Petit & Fritsen Ltd.
Schulmerich Carillons, Inc.
Whittemore Associates, Inc.

ORGANS (ELECTRIC)

Casavant Freres Limitee
Hammond Instrument Co.
Organ Shop
Whittemore Associates, Inc.
Wurlitzer Company, Rudolph (The)

ORGANS (ELECTRONIC)

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Baldwin Piano Company (The)
Connsonata, Division of C.G. Conn, Ltd.
Whittemore Associates, Inc.
Wurlitzer Company, Rudolph (The)

ORGANS (PIPE)

Austin Organs, Inc.
Casavant Freres Limitee
Estey Organ Corp.
Hillgreen, Lane & Co.
Holmberg Organ Company
Kilgen Organ Company (The)
Michigan Organ Co.
Moller, Inc., M.P.
Odell & Co., J.H. & C.S.
Schaefer Organ Co.
Schantz Organ Co.
Schlicker Organ Co.
Wicks Organ Company

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Cushing Organ Co.
Gottfried, Henry A.
Greenwood, Norman A.
Holmberg Organ Co.
Kilgen Organ Co.
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Krogmann, John
J. & R. Lamb Studios (The)
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Ward Co., The C. E.
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Fiske Iron Works, J.W.

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Hough Shade Co.
Holcomb & Hoke Manufacturing
Company
New Castle Products, Inc.
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Hamilton Electronics Corporation
Rauland-Borg Corp.
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Morgan Mfg. Co.
National Church Goods Supply Co.
Norcor Mfg. Co.
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Rastetter & Sons Co., Louis
Redington & Company, J. P.
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Wurlitzer Company, The Rudolph

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Bernard-Smithline Co.
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Kaufmann, Inc., Ernst
Meierjohan-Wengler
Payne-Spiers Studios, Inc. (The)
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Artvue Post Card Co.
Church World Press, Inc.
Concordia Publishing House
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Spalding Publishers

Standard Publishing Co.
Woolverton Printing Company

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Concordia Publishing House
National Religious Art Program, Inc.
Woolverton Printing Company

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Kaufmann, Inc., Ernst
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Ireland Needlecraft
Kaufmann, Inc., Ernst
Moore Company, E. R.
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Payne, George L. (Studios of)
Pilgrim Press, (The)
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Pastor's Ideal Book Co.
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Reinhold Publishing Corporation
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Standard Publishing Co.
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Warner Press
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Kaufmann, Inc., Ernst
Lorenz Publishing Co.
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Visser Co., Fred

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Redington & Company, J. P.
Scripture Press Foundation
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Wilde Company, W. A.
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Norcor Mfg. Co.
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Rastetter & Sons Co., Louis
Redington & Company, J. P.
Sams & Sons, L. L.
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Schulmerich Carillons, Inc.

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Edins Service Specialties
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Detroit Steel Products Co.
Flynn Mfg. Co., Michael
Ludman Corporation

WINDOW (STAINED GLASS)

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City Glass Specialty Co.
Connick Associates, Charles J.
Enterprise Art Glass Works, Inc.
Esser, T. C.
Geissler, Inc., R.
Hunt Studios, Henry
Huntington Seating Company
J. & R. Lamb Studios (The)
Henry Keck, Inc.
Novello Studios
Payne-Spiers Studios, Inc. (The)
Payne Studios, George L.
Pickel Studio, Inc., Conrad
Pike Stained Glass Studios
Pittsburgh Stained Glass Studios
Rambusch Decorating Company
Russell Church Studios
Sandon Stained Glass Studio
Santa Fe Studios of Church Art
Schmitt Studios, Conrad
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Goodenough & Woglom Co.
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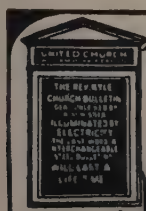
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Standard Operating Procedure for Ushers*

THE purpose of this paper is to acquaint the head ushers and general ushers with their numerous duties and responsibilities from the time they arrive at the church until the service for which they are responsible has concluded. Throughout these paragraphs, it is our sincere hope that you will gain a knowledge and technique of your job to the end that our church, our visitors and members, and especially you will benefit.

"The usher makes the first impression. Much of the mechanics of the service is in the hands of him and of the head usher and includes the seating, heating, ventilation, handling of emergencies, and helping in many special ways. He can see that it is not lost on the way out by some distraction . . .

"The usher has countless opportunities to make friends for the church, not only by his personal bearing and man-

ner, but by direct interest in the individuals, though this interest must be shown with tact and judgment. He can make helpful reports to the minister, can tell him of persons who may wish to become identified with the church or receive a pastoral call or other needed help from the church.

"There are a thousand opportunities to help, and as many more to harm. The usher must meet sudden and difficult situations, make quick and correct decisions. For the usher, opportunity is knocking all the time."*

SPECIFIC RESPONSIBILITIES AS TO:

Ventilation: The church has been constructed so as to provide proper ventilation. There are 2 circulating heaters located at the rear of the Sanctuary which are manually operated by switches adjacent thereto. The purpose of these blowers is to provide additional heat to that part of the Sanctuary when it is needed. Because of the rear

* "Church Usher's Manual" by B.F. Sylvester.

doors being open during the first part of the service it will probably add to the comfort of those sitting in the rear pews to have the heaters "on". However, they should be turned "off" for the pastoral prayer and left "off" until after the closing prayer. After the first service they should be turned "on"—to be turned "off" at the pastoral prayer. This action will provide the maximum amount of circulation.

Heating: Do not try to adjust the thermostatic controls. The heat is properly adjusted by the caretaker prior to the service. They have been properly set to provide the greatest amount of comfort to those attending the service. In the event the room is extremely uncomfortable, please contact the office.

Lights: The lights are to be controlled only in the small closet located at the rear of the north aisle. There are 4 buttons which operate the 4 principal locations in the Sanctuary: No. 1 controls all sanctuary, No. 2 controls the Lectern spot, No. 3 controls the Pulpit spot, and No. 4 controls the Altar spot. As far as the usher is concerned, these four are the limit of his responsibility. Please do not try to operate the main switch panel located in the Sacristy (flower room).

Arrival: The head usher is asked to arrive 30 minutes ahead of the service, while all other ushers are asked to arrive not later than 20 minutes prior to the service. (9:10 AM and 10:40 AM)

*A booklet issued by the San Marino Community Church, San Marino, California. Frederick W. Cropp, minister. The booklet is reproduced here through the courtesy of the church and the minister.

Dress: All ushers are asked to wear dark or conservative suits together with ties and white shirts. This will give a uniform appearance at all services.

Usher's Flowers: These are usually found in water in the Sacristy. Have an usher bring them to the "Bride's Room" adjacent to the north entrance. All ushers should wear the flowers.

Emergency: Report ALL fires to the office. In the event there is a fire, the ushers are to throw all doors open to provide a hasty exit of all persons. As the last one leaves, all doors should be closed to prevent the fire from spreading. Fire hoses are strategically located throughout the building.

In case of illness, there is a cot and washroom in the "Bride's Room" for those who care to make use of them.

West-End Table: This table should be kept looking neat and orderly at all times. If there are pamphlets and special reading matter to be made available to the congregation, don't hide them behind the candles.

Specific Duties Upon Arrival:

a. Check Altar for straight Altar cloth; tall candles; light candles with candle lighter located in Sacristy.

b. Be sure all lights are on—including the spot lights.

c. Get the bulletins and offering plates from the office.

d. Check bulletins for special services and announcements which might effect the service at hand. Contact the office for anything which might need special attention.

Specific Duties Before The Service:

a. Use only the Tower and North entrances—close southerly doors leading to Friendship Court.

b. Station 2 ushers in each of the side aisles—2 ushers in the center aisle—and 2 ushers near the center aisle approach ready to step in and assist during the peak periods.

c. Have the ushers located in the aisles pass out the bulletins.

d. Greet all who come in a friendly dignified manner, remembering your duty is to be courteous and helpful in providing for their physical comfort. Escort individuals and parties to seats whenever possible. Especially try not to let an unescorted woman walk down the aisle alone. When the traffic becomes too heavy, it may be necessary to direct them to the next usher forward. After individuals and parties have been ushered to the seats of their liking, don't rush off up the aisle—instead wait until they are seated. Attempt to seat the congregation as far forward as possible.

Specific Duties During The Service:

a. Close the North door and the Tower door during the opening hymn. Use side aisles for late comers. If bad weather prevails outside, permit late comers to use the Tower entrance and stand on the carpet to the rear of the pews.

b. It is important to seat people only at the times indicated by an asterisk on the bulletin. NO ONE IS TO BE SEATED DURING A PRAYER; SCRIPTURE READING; RESPONSIVE READING; OR CHORAL MUSIC.

c. A full team of 8 ushers is needed to take the offering. DO NOT pass the offering plates to special groups, such as Scout groups, Sunday School visitations, Job's Daughters, etc. The forward teams will only go as far forward as the congregation is seated. Forward teams be sure to stop at the buttons on your return up the aisle. Rear teams will begin by passing their plates between the two buttons.

d. The 4 ushers taking the offering forward should give some thought to height and appearance; they should look uniform. The left front man sets the step. Each usher will carry a plate. Front men go straight forward to the Altar. The two rear men fan out and flank those at the Altar. After prayer all 4 men "right face" and go out the door leading to the Sacristy (unless otherwise directed by the Minister). The offering is to be taken direct to the office. One usher is asked to remain there and assist in the sorting of envelopes and the counting of money.

e. Be sure to turn off the blower fans located on the west wall when the pastoral prayer is about to commence.

Specific Duties After The Service:

a. Open rear doors and those on the south side leading to Friendship Court.

b. Snuff Altar candles with the snuffer located in the Sacristy.

c. Check each pew, floor and hymnals for discarded bulletins and replace each hymnal in its proper position. Return all usable bulletins to the office.

d. Turn off all lights after the second service, including those in the pulpit.

e. After Communion collect glasses (easily broken) and take to Sacristy. Remove cloth from Altar (taking care not to wrinkle). Communion linen is folded and laid in box in Sacristy.

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2. A token gift is not made "token" by the size of the gift but by comparison to the financial ability of the giver to give—by the need of the giver to give.

3. A token gift is not just one that is small in amount. It is even more likely that the family with the greater giving ability is making a token gift in an amount that may seem large when compared to some real gifts.

4. A token gift is not a gift because "to give" is defined as "to bestow freely without return." Therefore, a contribution to a church which is only large enough to cover the giver's proportionate share of the church expenses (for services received and facilities used) is not a gift but only a payment—like dues to a club.

5. A token gift is like a zero. It can be increased by a percentage, or even multiplied a number of times, and it will continue to be only a token gift.

6. A token gift is obviously an excuse for not making a real gift and it robs the giver of the positive acceptance of Christian responsibility and the pleasures that go with real giving. People enjoy doing those things which they do well.

7. A token gift is not strong enough to pull more than equally token interests—in the giver's own spiritual life. Christ said "where your treasure is, there your heart will be also." He put treasure first, with the de-

gree of interest dependent upon the proportion of the treasure as explained in the parable about the widow's mite.

8. A token gift cannot be considered as a positive spiritual action, therefore it must carry with it either a neutral or a negative spiritual reaction. When confronted with a requirement for action, a token giver cannot be expected to take a positive action.

9. A token gift is worse than no gift because:

- A. it tempts others to make token gifts to the church.
- B. it helps the church enough (only financially) to conceal the requirement for better than token gifts from others.
- C. it soothes the conscience of the giver.
- D. it avoids, or at least postpones the day of decision for, true Christian action.

10. A token gift is a sin because the family which is not giving as much as it needs to give to its church obviously is worshipping its dollars more than it is worshipping the Lord, and therefore is breaking the first and the most important of the Ten Commandments.

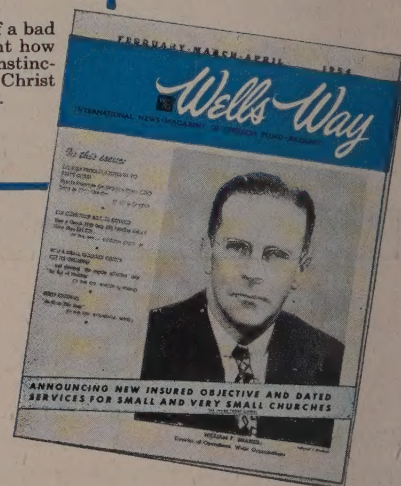
11. A token gift is a form of spiritual suicide which can involve the innocent giver who is not properly led and guided in spiritual dollar giving by the responsible leaders of the church.

12. A token gift is indicative of a bad habit of giving. People must be taught how to overcome bad habits—but they instinctively resist and resent being taught. Christ was a teacher and they crucified Him.

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